

MEMORIALS
OF
WORTHY
PERSONS:

Two Decads.

By CL. BARKSDALE.

*The Memory of the
Just is blessed.*

LONDON,
Printed by I. R. 1661.

The Names of the Persons.

Dr. Joseph Hall Bishop of Norwich.
Dr. John Donne, Dean of S. Paul's.
Sir. Will. Cokain Ald. of London.
Sir Thomas Bodley.
D. John Jewel B. of Sarum.
Mr. George Herbert.
Dr. James Usher A B. of Armagh.
Mr. John Hales of Eton.
R. Evelyn.
Dr. Art. Lake B. of Bath and Wells.
Edward Peyto Esq;
Dr. Will. Laud A Bishop of Cant.
Arc-Bishop Usher.
Thomas Brandeston. of Barfold.
Mr. John Dod.
Mr. Joseph Mede.
Mr. Josias Shute.
Francis Bacon L. Verulam.
Dr. Thomas Jackson.
Lady Falkland.



TO HIS

Honourable Friend,

GEORGE MOUNTAGU Esq;

SIR,

That you have in
your Family
Three Knights
of the *Garter*, is a great
honour; but 'tis a great-
er honour, that there be
in your Family many
more, excelling in Cour-
tesie,

The Epistle

tesie, and Valour, and Loyalty, and Prudence, and in that which is *the Head of Wisdome, the Fear God.* Where the fear of God is, there also dwel's a Reverence to the Ministers of God, the *Fathers* and *Doctours* of the Church: Of which Quality are most of the Persons remembred in these *papers*, which I have *guilded*, as it were, and beautified with your flourishing Name. Some Gentlemen are here mixed with

Dedictory.

with the *Church-men*. And I heartily pray, they may be alwaies conjoyned, and lovingly united, for their mutual, both temporal and eternal, happiness. These *Memorials* are of the *Deceased* onely. I believe we have their Equals of both sorts now *Living*. Whom God in mercy hath rescued from the late Calamities, and reserved for Himself and for his Vice-gerent our most Gracious *Sovereign*, that they might serve Him.

The Epistle

Him in this blessed *Restau-
ration* of Church and
State. May they happily
go on; and You, *Right
Noble Sir*, among the first
Ranks, to deserve that
Glory, which, if they re-
ceive not at present from
an Ingrateful Age, Poste-
rity will surely render to
their Memories.

April 23.

Your most obliged and

most affectionate servant

CL. BARKSDALE.

TO

TO THE
READER,

Reader,

I Purpose, God willing, to go on
in this way of Collection, to
revive the Memory and spread
the Fame of excellent Men and
Women of our Church, con-
ceiving this also to be a means
to gain the Affections, and recon-
cile those that stand at a distance
from us; when they see what ho-
ly persons this Church hath been
(and is) adorned with. Know,
that the Authours at the end,
should have been cited at the be-
ginning of every Memorial re-

To the Reader.

Spectively. The most considerable Errata, be pleased, before reading of the book, to correct with the pen, thus:

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FINIS



I.

Dr. JOSEPH HALL
Bishop of Norwich.

1. **H**E was noted for a singular Wit from his youth; a most acute *Rhetorician*, and an elegant *Poet*. Two yeares together he was chosen *Rhetorick*-Professor in the University of *Cambridge*, and performed the Office with extraordinary applause.

2. Whil'st he was the private Pastor first of *Halsted* in *Suffolk*, and after at *Waltham* in *Essex*, he preached thrice a
 B week

week in a constant course; yet (as himself witnesseth) never durst clime up into the Pulpit to preach any Sermon, whereof he had not before penn'd every word in the same order, wherein he hoped to deliver it: although in his expressions he was no slave to syllables, neither made use of his Notes.

3. It is well known in this City, how forward he was to Preach in any of our Churches, till he was first forbidden by men, and at last disenabled by God. And when he could not Preach himself; this learned *Gammaliel* was not content onely, but very diligent to sit at the feet of the youngest of his Disciples; as diligent an Hearer as he had been a Preacher.

3. In his employment to the Synod of *Dort*, he had great respect there from the Forreign Divines and States. And in those unhappy Disputes he shewed excellent Moderation. Concerning which, he afterward drew up such a Collection of accorded Truths, as was offered to be subscribed by some of the most eminent on both sides. Which reconciliatory Papers then unhappily buried, are very much desired, and may be hoped for in time; together with an account of his life, written by himself.

5. What *Nazianzene* said of *Basil* may be applied to him; *Et eruditio pietate, & piis eruditionis laude antecelluit.* Those that were most eminent for

Learning he excelled in Piety , and those that were most famous for Piety he excelled in Learning.

6. He was a rare Mirrour of Patience under all his Crosses, which toward his latter end were multiplied upon him. I have heard him oft bewail the spoils of the Church , but very seldome did he so much as mention his own losses.

6. Besides his spiritual Almes of Prayers, godly Admonitions, Comforts and holy Counsells, whereof he was very liberal, his bodily Almes were constant and bountifull : he gave a weekly contribution to poor Widdows , to his dying day ; and by his Will, a good summe of money to the Town where

where he was born, and to this City where he died.

8. For his Children, I may say, as *Ambrose of Theodosius*, *Non totus receßit, &c.* He is not all gone; he hath left us his Sons, in whom we may yet see him and enjoy him. For his Works, I may with reverence say of them as the *Psalmist* of God's, *They all praise him*, because all men praise them.

Out of his Funerall Sermon by Mr. John Lightfoot, 1656.

II.

Dr. JOHN DONNE
Dean of St. Paul's.

1. **H**E was born in *London*, of good and virtuous Parents: his Father lineally descended from a very ancient Family.

Family in *Wales*; his Mother from the Family of the famous *Sr. Thomas More*, sometimes Lord Chancellour of *England*. But his own Learning and other multipli'd merits may justly seem sufficient to dignifie both himself and posterity.

2. Being nine years of age he was sent to the University of *Oxford*; having at that time a command of the *French* and *Latin* Tongues, when others can scarce speak their own.

About the fourteenth year of his age, he was transplanted to *Cambridge*; where (that he might receive nourishment from both soils) he stay'd til his seaventeenth year. All which time he was a most laborious Student, often changing his Studies.

Studies. Then was he removed to *London*, and entred into *Lincoln's Inn*, where he gave great testimonies of wit, learning, and improvement in the study of the Law.

3. About his nineteenth year, being unresolved in Religion, waving the Law, he began to survey the Body of Divinity, controverted between the Reformed and *Roman* Church, and in that search & disquisition, he proceeded with humility and diffidence in himself, by the safest way of frequent Prayers, and indifferent affection to both Parties. And indeed Truth had too much light about her, to be hid from so sharp an enquirer; and he had too much ingenuity, not to ac-

knowledge he had seen her.

4. About the twentieth year of his age, he travelled, and returned not into *England*, till he had stay'd a convenient time, first in *Italy*, and then in *Spain*; where he made many usefull observations of those Countreys, their Lawes and Government, and returned into *England* perfect in their languages.

5. Not long after his return, that exemplary pattern of wisdom and gravity, the Lord *Elsmore*, Lord keeper of the Great Seal, taking notice of his Learning, Languages and other abilities, and much affecting both his person and condition, received him to be his chief Secretary, supposing it might be an Introduction to some more weighty employ.

ment in the State : for which his Lordship often protested, he thought him very fit; and at his dismissal said, he was a Secretary fitter for a King than a Subject.

6. Afterward, he lived many yeares with his noble Kinsman *Sr. Francis Wally of Pirford*, where he studied the Civil and Canon Laws : in which he acquired such a perfection, as was judged to hold some proportion with many, who had made that study the employment of their whole life.

7. *Sr. Francis* being dead, he was importuned and perswaded by his friends, to make his residence in *London* : where that Honourable Gentleman *Sr. Robert Drury* assigned him

a very convenient House Rent-free, next his own in *Drury-Lane*; and was also a daily cherisher of his studies.

8. His Majesty had formerly both known and much valued him, and had given him some hopes of a State-employment, being much pleased, that Mr. *Donne* attended him, especially at his meales; where there was usually many deep discourses of Learning, and disputes of Religion: and particularly at that time, concerning the Oath of Supremacy and Allegiance; which was the occasion of Mr. *Donne's* writing his *Pseudomartyr*.

9. When the King had read and considered that Book, he perswaded Mr. *Donne* to enter

ter into the Ministry : & though many friends mediated with his Majesty to prefer him to some Civil employment, to which his Education had apted him ; yet the King denyed their requests, and having a discerning spirit, replyed : *I know Mr. Donne is a Learned man, an excellent Divine, and will prove a powerfull Preacher.*

10. Yet he deferred to enter into sacred Orders for the space of three yeares : all which time he applied himself to an incessant study of Textuall Divinity, and attained a greater perrfection in the Learned Languages, Greek and Hebrew. And then declaring his intention to his dear friend Dr. King, the then worthy Bishop of London, that
Re-

Reverend Bishop most gladly received the newes, and with all convenient speed ordained him Deacon and Priest.

11. Now all his studies (which were occasionally diffus'd) were concentrated in Divinity: Now he had a new calling, new thoughts, new employment for his wit and eloquence. Now all his earthly affections were changed into divine love, and all the faculties of his Soul were engaged in the conversion of others, in preaching glad tidings, remission to repenting sinners, and peace to each troubled Soul: preaching the word so, as shewed he was possess'd with those joys that he laboured to distill into others: a preacher in earnest

self; weeping sometimes for his Auditory, sometimes with them; alwayes preaching to himself like an Angel from a Cloud, though in none; carrying some (as *Paul* was) to heaven in holy raptures; enticing others by a sacred art and courtship to amend their lives; and all this with a most particular grace, and an unimitable fashion of speaking.

12. Presently after he entred into his holy Profession, the King made him his Chaplain in Ordinary, and gave him other encouragements, promising to take a care of him: And that summer attending his Majesty at *Cambridge*, the King was pleased to recommend him to be made Doctor in Divinity; which

which the University presently granted, expressing a gladness, they had an occasion to entitle and write him theirs.

13. His abilities and industry in his profession were so eminent, and he so much loved by many persons of quality, that within one year after his entrance into sacred Orders, he had fourteen Advousons of several Benefices sent him : but he desired rather some preferment that might fix him in *London*

14. And there he was importuned by the grave Benchers of *Lincoln's-Inne* (once the friends of his youth) to accept of their Lecture, which by reason of Mr. *Gataker's* removal, was then void : of which

which he accepted : nor did he preach onely, but was an ocular direction to them, by a holy and harmlesse conversation.

15. Three yeares after, by a special command from his Majesty, Dr. *Donne* attended the Ambassadour sent by the King, to reconcile some differences in *Germany* : and about a year after his return, the Deanary of *Paul's* being vacant, the King appointed him to wait upon him at dinner the next day : and his Majestie being set down, before he eat any meat, said after his pleasant manner ; Dr. *Donne*. *I have invited you to dinner, and though you sit not down with me, yet I will carve to you of a dish that I know you love: you love London well ; I doe therefore*
make

make you Dean of Paul's: Take your meat home to your study, say grace, and much good may it doe you.

16. He was once (and but once) clouded with the King's displeasure, occasioned by some malicious whisperer, who assured the King, D. *Donne* had preached a Sermon that implied a dislike of his Government, particularly of his late direction, that the Evening Lectures on Sundayes should be turned into Catechizing. The King sent presently for the Doctor, and required his answer; which was so satisfactory, that the King said, he was glad he rested not under that suspicion: and calling some Lords of his Council, added with much earnest.

earnestnesse; *My Doct̃or is an honest man: and, my Lords, I was never more joyed in any thing that I have done, then in making him a Divine.*

17. He was made Dean in the fiftieth year of his age, and in the fifty fourth a dangerous sicknesse seized upon him, which turned to a *Spotted Fever*: But God preserved his Spirit, keeping his intellectuals clear and perfect; and as his health encreased, so did his thankfulnesse, testified in his *Book of Devotions*, a Composition of *Holy Extasies*, occasioned and appliable to the Emergencies of that sicknesse.

18. The latter part of his life was a continued study, *Saturdays* only excepted, which he usually

usually spent in visiting friends and resting himself under the weary burthen of his weeks Meditations : And he gave himself this rest, that thereby he might be refreshed and enabled to doe the work of the day following, not negligently, but with courage and cheerfulness.

19. Nor was his Age onely so industrious, but in his most unsettled youth, he was (being in health) never known to be in bed after four of the clock in the morning, nor usually out of his Chamber till ten ; and employed that time constantly (if not more) in his study. The recreations of his youth were Poetry : in which he was so happy, as if nature with all her varieties had been made to ex-
cr.

exercise his great wit and high fancy. But, in his penitential years, viewing some of those pieces loosely scattered in his mouth, he wisht they had been abortive. And yet was he not so faine out with heavenly Poetry, as to forsake it, no not in his declining age, witnessed then by many divine sonnets, and other high, holy and harmonious Composures.

20. He left the Resultance of 1400 Authours, most of them analyzed with his own hand: He left 120 Sermons also, all writ with his own hand: A large and laborious Treatise called *Bisjmeval*, wherein all the Laws violated by that Act of *Self-murther* are diligently surveyed, and judiciously censured;

red; a Treatise written in his youth. All businesses of consequence in this and the neighbouring Kingdomes, he abbreviated, and kept by him for a Memorial: so did he the Copies of divers Letters and Cases of Conscience that had concerned his friends, with his solutions. A private yearly account, wherein he computed first his Revenue, then his Expenses, then what was given to the poor and pious uses, lastly what rested for him and his: blessing each yeares remainder with a thankfull prayer. As, Anno 1626.—So this year God hath blessed me and mine with — *Multiplicate sunt super nos misericordia tua, Domine. Da, Domine, ut quæ ex immensa bonitate*

*state tua nobis elargiri dignatus
s, in quorumcunque manus de-
generint, in tuam semper cedant
gloriam. Amen.*

21. He redeemed many out of Prison, that lay for small debts or for their fees: He was continuall giver to poor schollars, both of this and Foreign Nations: Besides what he gave with his own hand, he usually sent a servant to all the Prisons in *London*, to distribute his charity at all Festival times in the year. He gave 100 *l.* at one time to a Gentleman decayed. He repaired the Chappell of his House. He was a happy reconciler of differences among his friends and kindred.

22. In his last sicknesse he sent for many of his most con-
side-

siderable friends, of whom he took a solemn and deliberate Farewell ; commending to their considerations some sentences particularly usefull for the regulation of their lives, and dismiss them with a spirituall Benediction. At his last hour he said, *I were miserable, if I might not die* : and closed many periods of his faint breath with these words, *Thy Kingdome come, Thy will be done*: And as his last breath departed, and his Soul ascended, he closed his own eyes, and then disposed his hands and body into such a posture, as required no alteration of those that came to shroud him..

Ob. ult. Mart. 1631. ætat. 59.

Out of his Life, written by Jerem. Walton.

III. Sir.

III.

Sir WILLIAM COKAIN
Alderman of London.

1. **T**Hough he were of Parents of a good, of a great Estate, yet his possibility and his expectation from them did not slacken his own industry ; which is a Canker that eats into, nay that hath eat up many a Family in this City, that relying wholly upon what the Father hath done, the Son doth nothing for himself. And truly it falls out too often, that he that labours not for more, does not keep his own. God imprinted in him an industrious disposition, though such hopes from his Parents might have excused
 some

some slacknesse: and God prospered his industry so, as that when his Fathers Estate came to a distribution by Death, he needed it not.

2. God gave him a large and a comprehensive understanding, and with it a publick heart: and such, as perchance in his way of Education, and in our narrow and contracted times, in which every man determines himself in himself, and scarce looks farther, it would be hard to find many examples of such largenesse.

3. You have, I think, a phrase of *driving a Trade*; and you have, I know, a practise of *driving away Trade*, by other use of Money: & you have lost a man, that drove a great Trade the right way,
in

in making the best use of our Home-Commodity. To fetch in Wine, and Spice, and Silk, is but a drawing of Trade ; the right driving of Trade , is to vent our own outward. And yet for the drawing in of that, which might justly seem most behovefull, *i. e.* of Arts and Manufactures, to be employed upon our own Commodity, within the Kingdome, he did his part diligently, at least, if not vehemently, if not passionately.

4. This City is a great *Theatre*, and he acted great and various parts in it; and all well. And when he went higher (as he was often heard in Parliaments, at Council Tables, and in more private accesses to the late King of ever blessed memory) as, for
 C the

the comprehension of those businesses, which he pretended to understand, no man doubts (for no man lacks arguments and evidences of his ability therein.) So, for his manner of expressing his intentions, and digesting and uttering his purposes, I have sometimes heard the greatest Master of Language and Iudgement, which these Times, or any other did, or do, or shall give (that good and great King of ours) say of him, *That he never heard any man of his breeding, handle businesses more rationally, more pertinently, more elegantly, more perswasively.* And when his purpose was, to do a grace to a Preacher of very good abilities, and good note in his own

Chap.

Chappell, I have heard him say,
That his Language and accent,
and manner of delivering him-
self was like this Man.

5. God multiplied his Estate
 so, as was fit to endow many
 and great Children : and he
 multiplied his Children so, both
 in their number and in their
 quality, as they were fit to re-
 ceive a great Estate. God was
 with him all the way ; *in a pil-*
lar of fire, in the brightnesse of
 prosperity ; and in the *pillar of*
clouds too, in many dark and
 sad and heavy Crosses. So great
 a Ship required a great ballast ;
 so many blessings, many Cros-
 ses : And he had them, and
 sailed on his course the steadier
 for them. The *Cloud* as well as
 the *Fire* was a Pillar to him : His

Crosses as well as his Blessings
establisht his assurance in God.

6. The Lord was with him
at his death too. He was served
with the processe here in the
City, but his cause was heard
in the Countrey. Here he sick-
ned, there he languished, and
died there. In his sicknesse there,
those that assisted him are wit-
nesses of his many expressions
of a religious & a constant heart
towards God, and of his pious
joining with them, even in the
holy Declaration of kneeling;
then, when they, in favour of
his weaknesse, would diswade
him from kneeling. I must not
defraud him of this Testimony
from my self, that into this place
where we are now met, I have
observed him to enter with
much

much reverence, and compose himself in this place with much declaration of devotion.

7. In his sicknesse he had but one dayes labour, and all the rest were Saboths : one day he converted to businesse, thus ; he called his Family and Friends together ; thankfully he acknowledged God's manifold Blessings, and his own sins as penitently. And then, to those who were to have the disposing of his Estate, jointly with his Children, he recommended his servants, and the Poor, and the Hospitals, and the Prisons ; which, according to his purpose, have been all taken into consideration. And after this (which was his Valediction to the World) he seem-

ed alwayes loath to return to any worldly businesse.

8. His last commandement to Wife and Children, was Christ's last commandement to his Spouse the Church, in the Apostles, *To love one another.* He blest them, & the Estate devolved upon them, unto them: and by God's grace shall prove as true a Prophet to them in that Blessing, as he was to himself, when in entring his last Bed, two days before his death, he said, *Help me off with my earthly habit, and let me go to my last Bed.* Where, in the second night after, he said, *Little know ye what pain I feel this night, yet I know I shall have joy in the morning:* And in that morning he died.

9. The

9. The form in which he implored his Saviour, was evermore towards his end, this ; *Christ Iesus, which died on the Crosse, forgive me my sins ! He, have mercy upon me !* And his last and dying words were the repetition of the Name *Iesus*. And when he had not strength to utter that Name distinctly and perfectly, they might hear it from within him, as from a man a far off ; even then, when his hollow & remote naming of *Iesus*, was rather a certifying of them, that he was with his *Iesus*, then a Prayer that he might come unto him.

Out of his Funeral Sermon by Dr. Donne,
Decemb. 23 1626.

IV.

Sr. THOMAS BODLEY.

1. **I** was born at *Exeter* in *Devonshire* 2 Mar. 1544. descended both by Father and Mother of worshipful Parents. My father, in the time of Queen MARY, being noted & known to be an enemy to Popery, was so cruelly threatned, and so narrowly observed, by those that maliced his Religion, that for the safeguard of himself and my Mother, who was wholly affected as my Father, he knew no way so secure as to fly into *Germany*.

2. My Father fixed his abode in the City of *Geneva*; where, as far as I remember, the *Eng-
lish*

Lish Church consisted of some hundred persons. I was at that time of twelve yeares of age, but through my Fathers cost and care, sufficiently instructed to become an Auditour of *Che-vallerius* in Hebrew, of *Beroaldus* in Greek, of *Calvin* and *Beza* in *Divinity*, and of some other professors in that University (which was newly then created) besides my domestick Teachers in the House of *Philibertus Saracenus*, a famous Physician in that City, with whom I was boarded; where *Robertus Constantinus*, that made the Greek *Lexicon*, read *Homer* to me.

3. In the first of Queen *Elizabeth*, my Father returned, & settled his dwelling in the City

London. It was not long after that I was sent away from thence to the University of *Oxford*, recommended to the teaching and tuition of Dr. *Humfrey*. In the year 1563 I took the degree of *Batchelor of Arts*; within which year I was also chosen *Probationer* of *Merton Colledge*, and the next year ensuing admitted *Fellow*. Afterwards, in the year 1565 by special perswasion of some of my *Fellows*, and for my private exercise, I undertook the publick reading of a Greek Lecture in the same Colledge Hall, without requiring or expecting any stipend for it: Nevertheless it pleased the Fellowship of their own accord to allow me soon after four marks by the year.

year, and ever since to continue that Lecture to the Colledge.

4. In the year 1566 I proceeded *Master of Arts*, and read for that year in the School-streets natural Philosophy. After which time, within lesse then three yeares space, I was won by intreaty of my best affected friends, to stand for the Proctorship, to which I and my Colleague were quietly elected in the year 1569, without any competition or counter-suit of any other. After this for a long time, I supplied the Office of University Oratour, and bestowed my time in the study of sundry faculties, without any inclination to professe any one above the rest; insomuch as at last I waxed desirous to travel
be-

beyond the Seas , for attaining to the knowledge of some special modern Tongues, & for the encrease of my experience in the managing of affairs ; being wholly then addicted to employ my self and all my cares in the publick service of the State.

5. After my return , in the year 1585, I was employed by the Queen to the King of *Denmarke*, and to the *German* Princes : Next, to *Henry* the 3 King of *France* : After this , in 88, for the better conduct of her Highnesse affairs in the Provinces United, I was thought a fit person to reside in those parts, and was sent thereupon to the *Hague* in *Holland*; where, according to the Contract that had formerly past between her High-

Highnesse and the States, I was admitted for one of their Council of Estate, taking place in their assemblies next to Count *Maurice*, and yielding my suffrage in all that was proposed. During all that time, what approbation was given of my painfull endeavours by the Queen, Lords in *England*, by the States of the Country there, and by all the *English* Soldiery, I refer it to be notified by some other's Relation.

6. I received from her Majesty many comfortable Letters of her gracious acceptance of my diligence and care : and among the Lords of the Council had no man more to friend, then was the Lord Treasurer *Burleigh*. For when occasion
had

had been offered of declaring his conceit as touching my service, he would alwayes tell the Queen (which I received from her self and some other Ear witnesses) that there was not any man in *England* so meet as my self to undergo the Office of the Secretary. And sithence, his son, the present Lord Treasurer, hath signifi'd unto me in private conference, that when his Father first intended to advance him to that place, his purpose was withall to make me his Colleague: But that the daily provocations of the Earl of *Essex* were so bitter and sharp against him, and his comparisons so odious when he put us in a ballance, as he thought thereupon he had very great reason

reason to use his best means, to put any man out of hope of raising his fortune, whom the Earl with such violence, to his extreme prejudice, had endeavoured to dignifie.

7. When I had well considered, how ill it did concur with my natural disposition, to become or to be counted either a stickler or partaker in any publick faction; how well I was able, by Gods good blessing, to live of my self, if I could be contented with a competent livelyhood; I resolved thereupon to possesse my soul in peace all the residue of my dayes, to take my farewell of State-employments, and so to retire me from the Court.

8. Now although after this,
by

by her Majesties direction, I was often called to the Court, by the now Lord Treasurer, then Secretary, and required by him, & also divers times since, by order from the King, to serve as Ambassadour in *France*, and to negotiate in other very honourable employments, yet I would not be removed from my former final resolution; but have continued at home my retired course of life, which is now methinks to me as the greatest preferment the State can afford.

9. This I must confesse of my self, that though I did never repent me yet of my often refusals of honourable offers, in respect of enriching my private Estate, yet somewhat more of late

late I have blamed my self and
 my nicety that way, for the love
 that I bear to my Reverend
 Mother the University of *Ox-*
ford, and to the advancement of
 her good by such kind of means
 as I have since undertaken.

10. Having examined what
 course I might take, I conclu-
 ded at the last to set up my staff
 at the Library door ; being
 thoroughly perswaded, that in my
 solitude and surcease from the
 Commonwealth affairs , I
 could not busie my self to bet-
 ter purpose , then by reducing
 that place (which then in eve-
 ry part lay ruined and wast) to
 the publick use of Students.

11. For the effecting where-
 of, I found my self furnished
 in a competent proportion, of
 such

such four kinds of aids, as un-
 lesse I had them all, there was
 no hope of good successe. For
 without some kind of know-
 ledge, as well in the learned mo-
 dern tongues, as in sundry other
 sorts of Scholastical literature;
 without some purse ability to
 go through with the charge;
 without very great store of ho-
 nourable friends to further the
 design, and without special
 good leisure to follow such a
 work, it could but have pro-
 ved a vain attempt and incon-
 siderate.

12. But how well I have
 sped in all my endeavours, and
 how full provision I have made
 for the benefit and ease of all
 frequenters of the Library; that
 which I have already performed

in

insight; That besides, which I have given for the maintenance of it; and that which hereafter I purpose to adde, by way of enlargement to that place (for the project is cast, and and whether I live or die, it shall be, God willing, put in full execution) will testifie so truly and abundantly for me, as I need not be the publisher of the dignity and worth of mine own institution. *Written with mine own hand, Anno 1609. December 15.*

Ob. Jan. 29. 1612.

Out of his Life, written by himself, Printed at Oxford 1647.

V. Dr.

V.

Dr. JOHN JEWEL *Bishop*
of *Sarum*.

1. **A**S the price and happiness of *Aurelius Augustinus* his Labours and Works, the industrious vigilancy of *Gregory*, the heavenly gifts of *Theodosius*, the divine spirit of *Ambrose*, the golden mouth of *Chrysostome*, the sweet vein of *Lactantius*, the shining style of *Fulgentius*, are very conspicuous in their names; so here Grace in *John*, and eminent Perfection in *Jewell*.

2. He was born of virtuous and religious Parents, in the County of *Devon* (Anno 1522. May 24) a fertile soil of many good

good Wits, and two other most eminent, of the same Colledge after him, Dr. *Reynolds* and Mr. *Hooker*.

3. His singular promptnesse of Wit and Industry accompanied with ingenuity and modesty, begat an exceeding love of him in his Master *Bowin*; whom afterwards, when he was Bishop, he forgot not, but most highly esteemed and bountifully rewarded all *Bowins* for his Masters sake.

4. He was sent to *Oxford* at the age of thirteen, and taken by Mr. *Parkhurst* of *Merton* Colledge to be his Postmaster, who perceiving his capacity let fall a propheticall speech of him; *Surely Paul's Crosse will one day ring of this boy.*

5. From

5. From *Merton* Colledge he was transplanted into *Corpus-Christi*, and there chosen before all his Seniors to read the *Humanity* Lecture; which he did with such diligence and facility, that many came from divers other Colledges to behold *Rhetorick* so richly set forth; among others, his Tutor *Mr. Parkhurst* of *Merton*, who after the Lecture ended, saluted *Jewell* with this Distick.

Olim Discipulus mihi, chare Juelle, fuisti:
Nunc ero Discipulus, te rennente, tuus.

6. So industrious he was, that for the greatest part of the day he hid himself in his Study, and so much recalled his senses from all external objects, that *Chrysippus*-like, he needed a *Melissa* to put him in mind of his

his meat. His onely Recreations from studies were studious being either in instructing his Scholars, or disputing, or meditation.

7. As for his life and conversation in this slippery age, take the testimony of an adversary (equall to a general consent) the Dean of the Colledge : *I should love thee, Jewell (said he) if thou wert not a Zuinglian; In thy Faith I hold thee an Heretick, but surely in thy life thou art an Angel.*

8. *Peter Martyr*, in the time of *Edward 6.* being called over, and appointed by the King Professor of Divinity in *Oxford*, our *Jewell* was his Auditour, copied out his Lectures & Sermons, was his Notary in that tumult.

tumultuary disputation about the Real Presence, and in time became most intimate with him.

9. In those dayes of Peace he was noted also for an Oration in *English* pronounced in the Colledge in praise of the Founder, and two Sermons in Latin *Ad Clerum*, and for his preaching at *Sunningwell*, whither he went on Foot at least every fortnight.

10. At his departure from the Colledge in the conclusion of his Speech, Pardon me, good Sirs, said he, if it do grieve me to leave the place where I have been brought up, where I have lived hitherto, where I have been in some place and reckoning. But why do I stick
to

to kill my heart with one word? Alas that I must speak it, as with grief I must; *Valeant studia, valeant haec aedificata, valeat sedes cultissima literarum, valeat jucundissimus conspectus vestri, valete juvenes, valete socii valete fratres, valete oculi mei, valete omnes, valete.* Thus he burst out of his Speech, and his hearers burst out into tears.

11. After his expulsion, lamentable in the manner, but glorious in the cause, he stayed himself at *Broadgates Hall*; where Fame of his Learning drew many Scholars unto him. In the mean time, the Colledge, by their unjust ejection of him, were punished not onely with losse, but with disgrace: For, when the Dean boasted of their

D

care

care in preserving the Colledge vestments and Treasure, the Arch-Deacon of Oxford answered, *Ye have done so indeed, but ye have wilfully lost one Ornament and great Treasure, far more precious then any of these:* alluding to the saying of Cornelia, Mother of the Gracchi, *Hæsus ornamenta mea*, shewing her Sons to another Lady, that shewed her pearles and costly attire.

12. At this time the University chose him for their Orator; in whose name he curiously penned a gratulatory Letter to Queen MARY, consisting of exclamations of grief for the Funeralls of King EDWARD, and acclamations of joy for her happy Coronation.

By

By which Letter, it seemeth, Mr. *Jewell* & others conceived good hope, that Queen MARY would not altogether change Religion. Which hope stayed him so long in *Oxford*, till the Inquisition caught him, and urged subscription under pain of prescription and torture.

13. Here *Jewell* brought in to a strait, having no other Counsellours, but horron without and frailty within, saying to them, *Do you desire to see my hand, and will you try how well I can write?* took the Pen and hastily writ his name, whereby he seemed to approve some Articles of Popery: But this subscribing procured not his safety; for he had been taken again, had he not by Gods pro-

vidence gone a wrong way to *London*, and so escaped their hands that waited for him in the usual way : as *St. Austin* by the error of his guide escaped the *Donatists*.

14. Pope *Marcellinus* washed out his stain of Idolatry with tears of repentance and blood of Martyrdom: *Cranmer* purged the polluted hand that had subscribed, with fire, before he was made an Holocaust. *Origen* and *Jewell* repealed their publick subscription by publick confession and contrition. After he came to *Frankford*, he made an excellent Sermon, and confessed his fall, and was received there and embraced as amongst dear Brother, nay, as an Angel of God.

15. From *Frankford* he was invited by the kind Letters of *Peter Martyr* to *Argentine*, where he conversed with *Grindal*, *Sandys*, *Cheek*, and other *English* Exiles for Religion; and assisted *Martyr* in the Edition of his Commentary upon *Judges*: In whose house he spent the greatest part of his time, as a Companion of his studies, endeavouring also sometimes to compose the contentions among his Brethren, sometimes to comfort them in their afflictions, repeating usually these words, *Hac non durabunt atatem.*

16. After his return, he was sent for to a Disputation at *Westminster*. The *Theses* were, 1. *That it is repugnant to the Word of God, and custome of the Primitive*

primitive Church, that Church-service and Liturgy should be performed in an unknown Tongue.

2. That every Church hath power to alter Rites and Ceremonies for her better edification.

3. That the propitiatory sacrifice of the Masse for quick and dead hath no warrant in the Word of God. But the Disputation was broke off, & Religion settled by the Parliament.

17. Jewell was appointed for the Visitation of the Western Churches :and so it fell out very fitly, that he presented his first labours in the Ministry after his return, in Devonshire and parts adjacent; there first breaking the bread of life, where first he received the breath of life.

After which Visitation, he was
con-

consecrated Bishop of Sarisbu-
ry with much reluctancy, often
repeating the Apostle's words,
*Qui desiderat Episcopatum, de-
siderat opus.*

18. And surely, if ever to
any, then unto him was his Bi-
shoprick a continual work :
such was his care, that his
Church should sustain no losse ;
such his pains in Governing and
in Preading, that abuses might
not grow by the negligence or
corruption of Officials. He sat
often himself with his Chancel-
lour, and was president in his
Consistory : where though he
were a strict executor of Ec-
clesiastical Lawes, yet no doubt
he temper'd severity with that
lenity which he exhorted B.
Parkhurst to in a certain Letter :

Let your Chancellour (saith he) be harder, but you easier; let him wound, but do you heal; let him lance, doe you plaister. Wise clemency will doe more good, then rigid severity : One man may move more with an Engine, then six with the force of their hands.

aid 19. When his friends admonished him to lighten his over-heavy burden of ruling & instructing every particular Church in his Diocese, by Substitutes and Coadjutors, he replied : Unlearned men can doe me no good, and to the Learned I can doe no good : I have no Benefices in my gift to maintain them : Capon my predecessour hath devoured all. This Capon, unhappily understanding that of St. Paul, as one is said to have
read

read it, *Qui desiderat Episcopatum bonum, opes desiderat*, made havock of all the good Livings in his Diocese, enriching himself, & leaving the Bishoprick poor.

20. In all the time of his Bishoprick, scarce any year passed, which was not made noble and illustrious by some work of his. The year 1560. began with his noble challenge at *Paul's Crosse*, and ended with his confutation of *Dr. Cole*. His Apology, begun in the year 61, and perfected 62, was made so much of by all Protestants, that it was translated almost into all Tongues. The years 64 and 65, were renowned for his and *Mr. Harding's* contentions about the forenamed challenge: In which time also he was so-

lemnly created Doctor, and bare the part of a Moderatour in thole famous Acts, concluded with a divine speech of Queen ELIZABETH: His Defense fell in the years 66 and 67. After which time divers Learned Books were dedicated to him by *Martyr*, *Bullinger* and others: and himself intended divers other excellent Works; but death prevented the birth of them,

20. He recreated himself at his meals (a Chapter being first read) with School-disputes of young Boyes, whom he maintained at his Table. After dinner, his doors and eares were open to all suits and causes. After business dispatch, he retired to his study: About nine
he

he called all his Servants to account, how they had spent the day; and after prayers admonished them accordingly: Then to his study again, oft-times till midnight; and so to Bed: wherein after some part of an Authour read unto him by the Gentleman of his Bed chamber, commending himself to the protection of his Saviour, he took his rest.

21. His memory was admirable, raised by Art to the highest pitch. For he could repeat faithfully any thing he had penned, as he had penned it, after once reading; and therefore usually at the ringing of the Bell, began to commit his Sermons to heart. Many barbarous hard names and strange words,

words , after once or twice reading and short meditating, he could repeat backward and forward. This Art of Memory he taught his old Tutor Mr. *Parkhurst* beyond the Sea; so that in a short time , spending but one hour in a day at it, he learned all the Gospel backward and forward by this artificial Memory.

22. His continual labours brought his body so low, that as he rode abroad to preach, a Gentleman advised him to return home for his health sake, saying, it was better the people should want one Sermon, then be deprived of such a Preacher; but he replied, *It becomes a Bishop to dye in the Pulpit.* To one weeping at his bed side, he used
the

the words of *Ambrose*; I have not so lived, that I am ashamed to live longer; neither doe I fear to die, because we have a mercifull Lord.

23. In his Will, he considered his Brother and friends with some kind remembrances, but bestowed the rest most liberally upon his servants, scholars, and the poor of *Sarum*.

24. Before his death, he called his household about him, and after an exposition of the Lord's Prayer, among others used these words; *It was my Prayer alwayes to almightie God, since I had any understanding, that I might honour his Name with the sacrifice of my flesh, and confirm his Truth with the oblation of this my body unto death*

death in the defense thereof,
 which seeing he hath not gran-
 ted me in this, yet I somewhat
 rejoyce and solace my self, that it
 is worn away and exhausted in
 the labours of my holy Calling.
 Mr. Ridley, the Steward of his
 House, shut his eyes in the year
 of our Lord 1571. Sept. 22. a-
 bout three of the clock in the
 afternoon.

ANNO ætat. 50.

Out of his Life, prefixed to his Works.

VI.

Mr. GEORGE HERBERT.

1. **B**Eing nobly born, and a-
 beminently endued with
 gifts of the mind; and having
 by industry and happy education

on perfected them to a great excellency (whereof his Fellowship in *Trinity Colledge in Cambridge*, & his Oratourship in the University; together with that knowledge the Kings Court had taken of him, are evidences :) quitting all opportunities that he had for worldly preferment, he betook himself to the Sanctuary, choosing rather to serve at God's Altar, then to seek the honour of State-employments.

2. To testifie his independency upon all others, and to quicken his diligence in the Ministry, he used in his ordinary speech, when he made mention of the blessed name of Iesus Christ, to adde, My Master.

3. Next God, he loved that
which

which God himself hath magnified above all things, *i. e.* his Word : so as he hath been heard to make solemn Protestation, *That he would not part with one leaf thereof for the whole World, if it were offered him in exchange.*

4. His obedience and conformity to the Church and the discipline thereof, was singularly remarkable. Though he abounded in private devotions, yet went he every morning and evening with his Family to the Church ; and by his example, exhortations and encouragements drew the greater part of his Parishioners to accompany him dayly in the publick celebration of Divine service.

5. As for worldly matters, his

his love and esteem to them was so little, as no man can more ambitiously seek, then he did earnestly endeavour the resignation of an Ecclesiasticall dignity, which he was possessor of. But God permitted not the accomplishment of his desire, having ordained him his Instrument, for reedifying the Church belonging thereunto.

6. With the remembrance whereof, as of an especial good work, when a friend went about to comfort him on his death-bed, he made answer; *It is a good work, if it be sprinkled with the blood of Christ.*

7. We conclude with his *Motto*, with which he used to conclude all things, that might seem to tend any way to his own honour;

nour, Lesse then the least of
Gods mercies.

Out of the Preface to his Sacred Poems.

VII.

Dr. JAMES USSHER Arch-
Bishop of Armagh.

1. **H**E had constantly prayers
in his Family four times
a day. At six in the morning,
and eight at night, they were
such, wherein the gifts of those
who were his Chaplains were
exercised: but before dinner &
supper in the Chappell, the Li-
turgy was constantly observed:
which he had in estimation to
his last.

2. A form of Prayer, not
only by way of direction, but
punctu-

1st of punctually composed, he ever
 judged to conduce to the pub-
 11. lik benefit, especially in the Ad-
 ministrat[i]on of Baptism and the
 Communion : as well for the
 17ch. thinning and preventing the
 disorder and scandalous con-
 fusion found in some mens per-
 formance of them, as the testi-
 fying of an unity and unanimi-
 ty among us, which *St. Paul*
 prefers as the more excellent
 way, before the vanity of all spi-
 rituall gifts whatsoever. Con-
 cerning which, he wished the
 judgement of *Calvin* (in his
 Letter to the Proteſtours) were
 more known then it is, in re-
 gard of his esteem with such as
 have opposed it.

3. For Ordination, or an
 ordained Ministry, such was his
 judge-

judgement of the necessity of it that he took it to be a Fundamental, and one of those principles of Christian Doctrine (*Heb. 6. 2.*) called, *laying on hands*. The great neglect of which he much lamented, fearing it would prove to be the undermining the foundation of our Church; which *Mr Cartwright*, in his Commentary upon the place, confirms to the full, and in a higher expression, as if it were the overthrow of Christianity.

4. What his judgement was of the use of the Lords Prayer, his practise shewed it in the constant concluding of his Prayer before Sermon with it. And his approbation of that gesture of kneeling at the Communion

as often apparent before many witnesses.

5. For Confirmation of children (which *Calvin*, *Beza* and others much commend, & wish it were restored) he was not wanting in observation of it, as an ancient laudable custome. And his Benediction was seconded with good and spirituall instruction, that stuck to the children when they came to further years.

6. The Church-Catechism, despised by some for its plainness, he thought therefore to be the more profitable to the vulgar, and gave order it should every Lords day in the afternoon be explained.

7. He was indeed, as *Erasmus* saith of *St. Austin*, *Vivimus quoddam exemplar Episcopi, omnibus*

omnibus virtutū numeris absolutum. And I wish all that have reverent opinion of him, would show it, in taking his spirit of Moderation for their Copy.

Out of Dr. Bernard.

VIII

MR. JOHN HALES.

1. **M**R *John Hales*, sometime (Fellow of *Merton Colledge &*) Greek Professor of the University of *Oxford*, long Fellow of *Eton Colledge*, and at last also Prebendary of *Windsore*, was a man, I think of as great a sharpnesse, quicknesse, and subtilty of Wit, as ever this, or perhaps any Nation bred.

2. His

2. His industry did strive, if
 it were possible, to equall the
 largeness of his capacity: where-
 by he became as great a Master
 of polite, various and universal
 Learning, as ever yet convers't
 with Books.

3. Proportionate to his Read-
 ing, was his Meditation, which
 furnished him with a judgement
 beyond the vulgar reach of
 man, built upon unordinary
 Notions, raised out of strange
 observations and comprehen-
 sive thoughts within himself.
 so that he really was a most pro-
 digious example of an acute &
 piercing Wit, of a vast and illi-
 mited knowledge, of a severe
 and profound judgement.

4. Yet, had he never under-
 stood a Letter, he had other
 Ornaments

Ornaments sufficient to endear him. For he was of a nature (as we ordinarily speak) so kind, so sweet, so courting all mankind; of an affability so prompt, so ready to receive all conditions of men, that I conceive it were as easie a task for any one to become so knowing as so obliging.

5. As a Christian, none more ever acquainted with the nature of the Gospel, because none more studious of the knowledge of it, or more curious in the search; which being strengthened by those great advantages before mentioned, could not prove other then highly effectual.

6. He took indeed to himself a liberty of judging, not of others,

others, but for himself: and if ever any man might be allowed in these matters to judge, it was he, who had so long, so much, so advantageously consider'd; & which is more, never had the least worldly design in his determinations.

7. He was not only most truly and strictly just in his secular transactions, most exemplarily meek and humble, notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his Books, to continue his learning and himself: which, when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate *bellua* of Books; the

E grand

grand example of Learning,
and of the Envy and contempt
which followeth it.

8. While he lived none was
ever more sollicitated and urged
to write, and thereby truly to
teach the world, then he; none
ever so resolved (pardon the
expression, so obstinate) against
it. His facile and courteous na-
ture learnt only not to yield to
that sollicitation. And yet he
cannot be accused for hiding of
his Talent, being so commu-
nicative, that his Chamber was
a Church, and his Chair a Pul-
pit.

9. Onely that there might
some Taste continue of him,
some of his Remains were col-
lected, such as he could not
but write, and such as when
written

written, were out of his power to destroy. These consist of two parts, of *Sermons*, and of *Letters*: and each of them proceeded from him upon respective obligations. The *Letters*, though written by himself, yet were wholly in the power of that Honourable person to whom they were sent, and by that means they were preserv'd. The *Sermons* preached on several occasions were snatcht from him by his friends, and in their hands, the Copies were continued, or by transcription disperst.

10. As to those *Count of Mr. Fa-*
Letters written *Cringtons Letter.*
 from the Synod of *Dort*, take notice that in his younger days he was a *Calvinist*, and even
 E 2 then

then when he was employed at that Synod, and at the well pressing Io, 3. 16. by *Episcopus*, *There I bid Iohn Calvin Good Night*, as he has after told me. I have drawn in my mind the model of his Life: but I am like *Mr. Hales* in this, which was one of his defects, not to pen any thing, till I needs must.

Out of Dr. Pearsons Preface to his Golden Remains.

IX. R. EVELYN.

1. **H**E was taught to pray as soon as he could speak, and he was taught to read as soon as he could pray. At three years old, he read any character or letter whatsoever used in our printed books, and within a little

little time after any tolerable writing hand; and had gotten by heart, before he was five years of age, seven or eight hundred Latine and Greek words, together with their Genders and Declensions.

2. His Promptitude in this nature was prodigious, so that I have been ready to cry out, *Horrori mihi est hoc ingenium.* So insatiable were his desires of knowledge, that upon a time hearing one discourse of *Terence* and *Plautus*, and being told (upon his enquiry concerning those Authours) that the books were too difficult for him, he wept for very grief and would hardly be pacified.

3. To tell you how exactly he read French, how much of

it he spake and understood, were to let you only know, that his Mother did instruct him without any confusion to the rest. Thus he learned a Catechisme & many prayers, & read divers things in that Language.

4. His usual Recreations were especially the *Apologues* of *Aesop*: most of which he could so readily recount, with divers other stories, as you would admire from whence he produc'd them. But he was never without some book or other in his hand. He often delighted himself in reciting of Poems and Sentences, some whereof he had in Greek fragments of Comedies, divers verses out of *Herbert*; and amongst the *Psalmes*, his beloved and often re.

repeated, *Ecce quam bonum!*

5. I might adde the incomparable sweetnesse of his countenance and eyes, the clean fabrick of his body, and prett^y addresses: how easily he forgot injuries, when at any time I would break and cross his passions, by sometimes interrupting his enjoyments in the midst of some delicious things which allured him. But above all, extremely conspicuous was his affection to his younger brother, with whose impertinencies he would continually bear, saying, *he was but a child and understood no better.*

6. There are better things behind, and those are his early Piety and how ripe he was for God. Never did this child lye

in bed (by his good will) longer then six or seaven, Winter or Summer: and the first thing he did being up, was to say his French prayers, & our Church-Catechisme; after breakfast that short Latine prayer, which having encountred at the beginning of our *Lilies* Grammar, he had learned by heart without any knowledge or injunction of mine.

7. Wonderfull was it to observe the Chapters which himself would chooise, and the Psalms and Verses that he would apply upon occasions, and as in particular he did to some that were sick in my family a little before him; bidding them to *consider the sufferings of Christ, how bitter they were*

weré and how willingly he endured them.

8. The last time he was at Church (which was as I remember at *Greenwich*) at his return I asked him, what he brought away from the Sermon? He replied, that he had remembered two good things, *Bonum gratia*, and *Bonum gloria*: which expressions were indeed used, though I did not believe he had minded them.

9. When about Christmas a kinsman of his related to us by the fire side some passages of the presumptuous fasting of certain *Enthusiasts* about *Colchester*, whilst we were expressing some admiration at the passage, *That*, sayes the Child, *is no such wonder; for it is writ-*

zen, *Man shall not live by bread alone, &c.*

10 When the Lords day fortnight before he dyed, herepeated to me our Church-Catechisme, he told me, *That he now perceived that his Godfathers were disengaged; for that since he himself did now understand what his Duty was, it would be required of him and not of them for the future.*

11. How divinely did this pious Infant speak of his being weary of this troublesome world (into which he was scarcely entred) and whilst he lay sick, of his desires to go to heaven, that the Angels might conveigh him into *Abrahams* bosome, passionately perswading those that tended him to die with him.

12. The

12. The day before he took his leave of us, he call'd to me, and pronouuced it very soberly: *Father, sayes he, You have often told me, that you would give me your house and your land, your books, and all your fine things: but I tell you, I shall have none of them; you will leave them all to my brother.*

13. That very morning, not many hours before he fell into that sleep which was his last, being in the midit of his Paroxysm, he called to me, and asked me, *whether he should not offend, if in the extremity of his pain, he mentioned so often the name of God, calling for ease? And, whether God would accept his prayers if he did not hold his hands out of bed in the posture of pray-*

praying ? Which when I had
pacified him about, he prayed,
till his prayers were turned in-
to eternal praises.

*Out of his Fathers Epistle before Chryso-
stome, of Education.*

Grot. ad Patrem.

*Carere liberis durum non est,
nisi his qui habuerunt.*

I shall onely adde the Epitaph
written upon this admirable
Child by that excellent Scho-
lar and his kinsman.

Mt. Christopher Wase.

EPITAPHIUM.

R. EVELYN. I. F.

Quiescit hoc sub marmore,
 Unà quiescit quicquid est amabile,
 Patres quod optent, aut quod orbi lugeant.
 Genas insontes non, ut ante, risus
 Lepore condit amplius.
 Morum venustas, quanta paucis contigit
 Desideratur omnibus.
 Linguae, Latina. Gallica,
 Quas imbibit cum lacte materno, tacent,
 Tentarat Artes, Artiumque principis
 Pietatis elementa hauserat.
 Libris inhæsit improbo labore,
 Ut sola mors divelleret.
 Quid indoles, quid disciplina, quid labor
 Possint, ab uno disceres.
 Puer stupendus! qualis Hic esset senex,
 Si fata vitæ subministrassent iter!
 Sed aliter est visum Deo.
 Correptus ille febricula levi jacet:
 Jacent tot unà spes parentum.
 Vixit An. V. M. V. III. super D.
 Eheu! Delicias breves!
 Quicquid placet mortale non placet diu,
 Quicquid placet mortale ne placeat nimis

B. of

D. ARTHUR LAKE,
Bishop of *Bath* and *Wells*.

1. **T**his Holy man was nourished up from his tender age in the exercises of true piety, and in the studies of various and exquisite learning, and in his riper years advanced to divers eminent places of dignity in the Church, not by any ambitious suit or seeking of his own, but by the special providence of God, beyond his expectation or desire raised to the height of Episcopal Dignity.

2. He was first placed a Child in the famous School of *Winchester*, thence elected Fellow in New Colledge in *Oxford*, and after Fellow in the Colledge

ledge near *Winchester* : thence again recalled by the conspiring Votes of that numerous Society to the Warden-ship of New Colledge. Afterward , preferred first to the prefecture of the Hospital of *S. Crosses* near *Winchester* , then to the Deanty of the Cathedral Church of *Worcester*. And lastly to the Bishoprick of *Bath* and *Wells* where he dyed.

3. He continued the same in his Rocket , which he had been in his Scholars Gown, having so well studied *Humility* (the basis of all vertue) in his younger years, that in the whole course of his life there was no tumour of pride appeared , but as well in his actions as in his speeches , equalling himself with

with the lowest; notwithstanding the many temptations he had both from the eminency of his place & excellency of his parts to do & speak otherwise. From this did proceed that singular *Affability* and easynesse of accessse, which he ever retained to all sorts of men, & to those of his own Coat especially: so that no man can say, he was ever sleighted, or superciliously used by him.

4. Adde hereunto his rare *Tranquillity and Contentednesse of minde*. He retained the same temper in all the alterations of his estate; So that whatsoever outwardly befell him, either to the better or the worser part, he seemed very little to be affected, surely nothing disquieted there.

therewithall. A strange serenity of mind in him; whereof I take it also to have been a good argument, that (as I have often heard him say) so long as he was in perfect health of his body, he did never dream.

5. His *Temperance* was such, that at the greatest and best furnished tables, whereat the condition of his place required his presence, his feeding was commonly upon one dish and that none of the daintiest. And when he was not hindred by resort of strangers unto him, he fasted usually four times in the week from his supper, and spent that time in framing some Meditation or other upon a piece of Holy Scripture.

6. Unlesse it were in the
com.

company of Scholars, and in such ingenious & pleasant Discourses as are incident thereto (wherein he would sometimes expresse much freedome of innocent mirth) a man could not observe, that he took much delight in any worldly thing whatsoever: an evident argument, that his intellectual part had the predominancy over his sensual, or rather indeed that Grace ruled them both, and that the *Man* in him was subordinate to the *Christian*.

7. As he had been alwayes *liberal*, from the time he had any thing to give; so upon the increase of his fortunes he improved that virtue, even to a kind of *Magnificence*. And though his forwardnesse in giving

ving never let him stay till his purse was full, so that he attained not to the doing of any pompous work : yet his ordinary largesse to the poor at his Gate and in the streets; his Contributions to pious works of all sorts; his Exhibitions to poor Scholars both abroad and in the University; his encreasing the allowance of the poor Brethren of *S. Cross*; his maintaining of two Lectures in New Colledge in *Oxford*, one for the Hebrew Tongue, another for the Mathematicks; (A great part of his books, he disposed to the Library of New Colledge by a deed of gift, divers years before his death, reserving the use of them onely for his life time.) his leading the way to the found-

foundings of a Library at *Worcester*, and another at *Wells*, are sufficient instances of his exceeding Bounty.

8. His *Contempt of Wealth* I may reckon as a part of his Magnanimity. I dare say, that in all Elections of Scholars, Collation of Orders, and Benefices, Dispositions of Offices, and Grants of Colledge and Church-Leases, that passed through his hands (as there passed in his time very many) he never fouled them with the least touch of a *Gebazi's* reward, which integrity of his, together with his open-handedness and House-keeping, were the onely Causes that he left no greater Estate behind him.

9. His *Ability to teach*, as it was very great, so did it never appear more, then after he was a Bishop. For though the acts of government alone may seem sufficient to take up a man in that place: yet he never ceas'd to adorn the Pulpit with his no less frequent and assiduous, then learned and pious labours. Witnesse his ordinary preaching in the Cathedral Church of *Wells*; his frequent excursions into the Parishes adjoyning; and indeed his leaving of no place, where he came, if it were a fit time of preaching, unsupplied. Besides all which his ordinary Discourses were in one kind or other as good as Lectures to those that heard them.

10. Besides his ordinary Chappell

pell hours, which he saw duly and by all frequented; he caused many of his household to assist every morning at the six a clock prayers in the Cathedral Church adjoining: He never sat down at his meals, but he had, according to the ancient fashion of Bishops, a Chapter of the Bible read by one whom he kept for that purpose; and lastly, at the close of the night, he called his whole Family into his ordinary Dining room, and there, in his own person, most devoutly commended them by his prayers to Almighty God.

11. He never conferred holy Orders upon any person, whom he did not first examine strictly according to the Canons

nons of the Church; neither did he trust herein any Chaplain or other Deputy, but himself personally performed the office. And as he was provident to plant a good Ministrie in his Diocess, so was he no less carefull to cherish those who were already planted. The most eminent among them for piety and learning, he did not only use most familiarly, but studied to draw them nearest to himself by providing them of Prebends in his Church: and to the weaker sort of them, he spared not to give his advice and directions upon all occasions, how they might enable themselves for the better discharge of their Calling.

12. In the exercise of the
Disci-

Discipline of the Church, he carried himself so, that by his own practice he wrought a great reverence thereof, even in those who were otherwise not well affected thereunto. For when any enormous Offender was censured in his Consistory, whose punishment and penance was fit should be performed in the Cathedral Church, as incestuous persons, notorious adulterers, notorious schismatics or the like; Himself was usually the preacher at such times : and this he did often and upon divers occasions, and in such his Sermons did so open the grievousnesse of those Offences, and the Authority of the Censurers and Discipline of the Church, as for
the

the most part wrought great Contrition in the parties punished; and after Sermon before the whole Congregation, himself gave them Absolution. All which he performed with that gravity, learning and power, as gave great comfort to all, and bred, no doubt, a general reverence and awe of the Censures and Authority of the Church.

13. His Trienniall Visitations, he alwayes kept in his own person; and kept them so, that (to say no more) he was ever welcome where he came. They resorted and flockt to him in every place, *tanquam ad salutare & beneficium sidus*; yea, they brought their Children and whole Families to receive his blessing, and to be

confirmed by him. Which act he performed, not in a tumultuary manner, and as we use to say, *hand over head*, but with advised deliberation and choice, admitting onely those, whom either by the Certificate of their Minister, or the examination of his own Chaplains he found to be sufficiently instructed in the Principles of Religion, and so by the intention of our Church capable of the benefit of that sacred Action.

14 In the Cathedral Church of *Wells*, whether it were so that himself preacht or no, after the Sermon done and the Psalme sung as the manner is, Himself standing up in the Episcopal Seat gave the Benediction to the people, after the

ex-

example of the High Priest in the old Testament, *Num. 6. 23.* which thing as he performed like himself. 1. e. In a most grave and fatherlike manner; So any man that had but seen, with what attentive and devout gestures all the people received it, what apparent comfort they took in it, and how carefull every particular man was, not to depart the Church without it, could not but conclude, That there is a secret Virtue in the prayers and blessings, as of natural, So of Spiritual Parents.

15. In his last Testament, amongst other pious recommendations of his soul to God, he hath these words: *I desire to end my life in that faith, which is now established in the*
F 2
Church

Church of England, whereof I am a member, and have been by Gods blessing well nigh thirty years a Preacher. And my Souls unfeined desire is, that it may ever flourish, and fructifie in this kingdome and in all his Majesties Dominions, and from thence be propagated to other Countreies, which sit in darknesse and in the shadow of death, whether Infidels or Hereticks. Amen.

16. Having some few hours before his departure made a zealous and devout Confession both of his faith and sins to the Bishop of *Ely* there present, from whom also he received Absolution, according to the Order of our Church; and being assisted to the last gasp with the comfortable and heavenly prayers

prayers of that divine Prelate; after he had taken particular leave of all about him, and given them respectively both his counsel and benediction, He speedily yielded up his soul to God.

*Libenter mortalis sum, qui sum
futurus immortalis.*

Out of his Preface to his Sermons

F 3

The



The second *Decad.*

I.

EDWARD PEYTO *Esq;*

1. **H** E was a person , who
 liv'd a great deal of life
 in a little time; especially dating it
 (as he did) from the memorable
 pains of his renovation. When
 I consider him in his child-
 hood at the Vniversity of *Oxf.*
 exciting others by his example,
 to minde the end of their being
 there; how strict and studious
 he appeared throughout his
 course; how much farther he
 went before, in point of profi-
 ciency,

ciency, then he came behind others in point of years; how much applauded he was by all, for his publick exercises in *Lent*, both as an oratour at the Desk, and as a Philosopher in the Schools; adding honour to his Degrees. When I reflect upon his progress through much variety of learning, through every part of the *Mathematicks*, especially through *Algebra* the most untroden part of them: and when I compare with all this, the great Sobriety of his temper, his unaffected humility, and (after a publick aberration) his perfect return into the way, out of which for some years he had unhappily been seduced; last of all, when I remember, how whilst

nothing but prosperity made some in the world to hug their errour, he hated his so much the more, the more he had prosper'd by its delusion (which was an argument of the most generous and Christian temper:) I may fitly affirm of him, *That being made perfect in a short time, he fulfilled a long time.*

2. I do the rather think it a duty, to praise him after his decease, the less he was able to endure it, whilst yet alive. And I conceive my self the fitter, to speak a little in his absēce of his perfections, because so long as he was present I onely told him of his faults (never leaving him as a Monitor, untill I thought he left them.) For having found

found him my noble friend, I could not but afford him my reprehensions (yet still attended with respect) in whatsoever regard I could think them useful. And 'twas the mark of an excellent judicious Spirit, that he valued me most for my greatest freedom in that particular, even then when our Heads were most at enmity (by their over great influence of his Fathers perswasion upon his own) there still remained in both our Hearts a most inviolable Friendship. He had impartially considered that sacred Aphorism, *That to refuse instructions, is to despise ones own Soul.*

3. The manner of his departure did most remarkably

F 5 resemble

resemble Sir *Spencer Compton's* (a person so singularly qualified by grace and nature and education, that however his extraction was highly noble, I may confidently say, it was the lowest thing in him:) who dyed at *Bruges* about the time, wherein the man of our desires expir'd at *Compton*. Never did I hear of a more heavenly Valediction to all the contentments of the earth, then was given by these two at their dissolutions. Never yet did I hear of any two farewells so much alike. Never were any more admired by those that saw them whilst they were going, or more desired when they were gone.

4. As he deserves a noble
Elegy,

Elegy, so he needs none at all :
 being one of whom I have
 seldome or never heard an ill
 word spoken. And he was so
 much the lesse obnoxious to
 the dishonesty of the tongue,
 because (as far as his Quality
 would give him leave) he ever
 delighted in that obscurity,
 which most young Gentlemen
 are wont to shun. For al-
 though his extraction was no-
 ble, and his Fortune extreamly
 fair; though his natural parts
 and abilities were truly great,
 as well as greatly improved by
 art and industry; yet still his
 modesty and his meekness
 were so much greater then all
 the rest, that, in a perfect con-
 trariety to the vain glorious
 and hypocritical, he ever turn'd
 his

his worst side outward.

5. It was, no doubt, an effect of those two Virtues (his Modesty and his meekness) that he so constantly observed that precept of *S. James*: For he, if any man living, was *swift to hear, but slow to speak*. And when he thought it his turn to speak, it was rather much, then in many words. As the speech

* παῖς ἐστὶν
ἀλλὰ μέγα
λόγιος.

of *Menelaus* * describ'd by *Homer*: so perfectly free were his Discourses, from the fault of impertinencie or superfluity.

6. So far was he from sitting down in the chair of the scornfull (as too many of his Quality are wont to do;) nay so far from walking in the Counsels of the ungodly (from the time that he

He found them to be such) that he made it his care and chiefest caution (in his later years more especially) not so much as to stand in the way of sinners.

7 He was a true Nathaniel, an *Israelite indeed*, in whom was *no guile* : a right honest man, which is a nobler title then *right honourable*; though I may say very truly, that he had many due titles of honour too.

For not to speak of his Ancestors, who came in hither with the Conquest, and that from the City *Poitou* in France, from whence they derive the name of *Peyto*: I think it more for his honour, to have been many wayes * good :

viz. a good Husband, and a good Father; a good

* Οὐρανός
καὶ γῆς καὶ ἀνθρώπων
καὶ ζώων. Chrys.

a good Master, and a good Friend; a good Neighbour, and a good Landlord; a good Christian, and a good Man. And, which is a sign of more goodnesse then all the rest, he never thought he was good enough; especially in the first, and in the two last Particulars.

8. He was so eminently *sober*, that I believe he was never known to have sin'd against his own body in any kind; so eminently *righteous*, that he was in pain, till he had rendered to every man his due. Being so sober, and so righteous, he is inferred to have been *Godly* too. For the most material part of Godlinesse is moral honesty; nor was there any thing more conspicuous in the life
of

of our blessed Lord. The second Table is the touchstone of our Obedience to the first.

2. He enjoyed that *Euthanasia*, that happy calmnesse of death, which the Emperour *Augustus* was wont to pray for: and that in both acceptations of the word. For first, however he was sick of a burning Fever, yet without the least taint of deliration. That knot of union betwixt his body and his soul, was not violently broken, but very leisurely untied; they having parted like two friends, not by a rude falling out, but a loving Farewell. And secondly, whereas two things make death terrible, suddēness and sin, : he was so armed against the first, that he did not
onely

onely take care for the setting of his house in order, but sent for the Divine to assist his devotion, and farther told his Physitian, *that God had sent him his Summons*. And he used the help also of our English Letany, which prompts us to pray *against suddain death*, which he commanded one of his servants to assist him with upon his death bed, bestowing upon it (when he had done) a great deal of holy admiration.

10. Again, so well was he prepared against the second, that for the tenderesse of his Conscience and his deep resentment of all his sins, those of the times more especially, in which he deplored his unhappinessse that he had had a share:

next

next for his hatred of himself in the remembrance of them, and his stedfast resolutions of better life, and of making ample satisfaction for every ill that he had done : and last of all for his sollicitude, that all his Family might live in the fear of God : in all these respects, I say, he appears a more then ordinary Example.

11. Marks of his *sincerity* were : 1. That he lookt upon his failings, as through a *macroscope*, which made them seem neater and very much greater then they were. 'T was his own expression, *That all the sins of his former life did even kick in his very face*; warning all those who stood about his sick bed, to beware of those sins which
the

the world calls *little* ; and of the *no-little* sins , which the world calls none ; yea of the least appearances and opportunities of sin 2. That he was not merely a *death-bed penitent* , but began the great work in his time of health. 3. That he insisted on the nature of true repentance , w^{ch} still importeth an amendment and reformation of life : abhorring and deploring those desperate notions of repentance , which the world is so cōmonly mistaken in. 4. That after some *Conflicts* he had with the Ghostly enemy (that so he might be happier in a Victorious , then he could possibly have been in an untempted innocence) God was pleas'd very signally to speak peace unto his

his Conscience, and to give him a foretast of Glory. 5. That he extended his care to the souls of others, with as true a Charity as to his own; exhorting one against the love of this world, charging another to be watchfull against intemperance, exciting a third unto frequent and fervent prayer. In general and in special, he was by his precepts as well as practice, a true preacher of Repentance.

12. In imitation of good old *Jacob*, before he was gathered to his Fathers, he gave a blessing to all his Children. And farther gave it in charge to his virtuous Consort, not to educate his Children, so much to learning and other accomplishments,

ments, as to the knowledge and service and fear of God: and that they should be seasoned with those his last principles, which by his later experience he found the best.

Ob. 8. Cal. 7. An. 1658. at 31.

*Out of his Funeral Sermon by Mr.
Thomas Peirce.*

Dr. WILLIAM LAUD,
Arch. B. of Canterbury

1. **H**E was by many suspected and charged not only as popishly affected himself, but as a poisoner of the whole stream and current of the reformed religion in *England*: at last he was treated either as a *beretick* or a *traitor*, or both, to Church and State.

2. As to this aspersion of his being popish in his judgment (which reflected, in the repute and event, upon all the Bishops of *England*) truly his own Book may best of any, and sufficiently vindicate him to be a great *Antipapist*: great I say; because it seems by that learned dispute, that he dissented from Popery, not upon popular Surmises and easie Prejudices, but very learned and solid grounds, which true reason and religion make good, agreeable to the judgement of the Catholick Church in the purest and best times. And in this the Aarch B. doth to my judgement, so very impartially weigh the state and weight of all the considerable differences between

tween the Papists and the *English* Protestants (not such as are simple, futile and fanatic, but learned, serious and sober) that he neither gratifies the *Romanist* nor exasperates him beyond what is just; neither warping to a novel and needless super-reformation, which is a deformity on the right hand, nor to a sub-reformation which is a deformity on the left; but keeping that golden mean, which was held by the Church of *England*, and the greatest defenders of it.

3. I am indeed prone to think, that he wished there could have been any fair close or accommodation between all Christian Churches (the same which many grave and learn-

learned men have much desired:) And it may be, he thought
 himself no unfit Instrument to
 make way for so great and
 good a work, considering the
 eminencies of parts, power
 and favour which he had.
 Haply he judged (as many
 learned and moderate men
 have) that in some things be-
 tween Papists and Protestants,
 differences are made wider, &
 kept more open, raw and sore
 then need be, by the private
 pens and passions of some men,
 and the interests of some little
 parti's, whose partial policies re-
 ally neglect the publick & true
 interest of the Catholick Church
 and Christian religion, which
 consists much in peace as well
 as in purity, in Charity as in U-
 nity.

4. He

4. He was neither *Calvinist*, nor *Lutheran*, nor *Papist*, as to any side or party, but all, so far as he saw they agreed with the reformed Church of *England*, either in fundamentals, or innocent and decent superstructures. Nor did he esteem any thing as the Voice of the Church of *England*, which was not publickly agreed to and declared by King and Parliament, according to the advice and determinate judgement of a National Synod and lawfull Convocation convened and approved by the chief Magistrate, which together made up the compleat Representative, the full sense and suffrage of this Church.

5. After his confinement,
having

having occasion to wait on him, *I heard him* protesting with a serious attestation of his integrity before Gods omniscience, that however he might mistake in the mean and method, yet he never had any other design then the glory of God, the service of his Majesty, and the good order peace and decency of the Church of *England*: that he was so far from complying with Papists, in order to confirm them in their errors, that he rather chose such methods to advance the honour of the Reformed Religion in *England*, as he believed might soonest silence the cavils of fiercer Papists, induce the more moderate Recusants to come in to us, as ha-

G

ving

ving lesse visible occasion given them by needlesse distances and disputes to separate from us.

6. He added, that he had (further) a desire, as much as he could, to relieve the poor and distressed condition of many Ministers, whom he had to his grief observed in *Wales* and *England*, where their discouragements were very great by reason of the tenuity and incompetency of their Livings: That he found the sordid and shamefull aspect of religion, and the Clergy gave great advantages to those that were Popishly inclined, who would hardly ever think it best for them to joyn with that Church, which did not maintain either

its

its own honour or its Clergy to
 some competency and come-
 inesse.

7. Doubtlesse this Prelate
 had more in him of Charity ,
 Liberality , Munificence and
 Magnificence (as appears by
 the works he undertook to
 found , to build or to repair)
 then ever I saw in any of those,
 who are the *having* and *get-
 ting* from , not the giving ene-
 mies to , *Episcopacy*.

Aditions of

ARCH-BISHOP LAUD.

1. **H**E was born of honest
 Parents at *Reading* in
Barkshire. There he built an
Almes-house and endowed it
 G 2 with

with 200 *l. per an.* As appears by his own Diary, which he constantly kept of all the passages of his life.

2. He was very plain in apparel, and sharply checkt such Clergy-men whom he saw go in rich or gaudy clothes, commonly calling them of the Church triumphant. At a Visitation in *Essex* reproving a Minister for his finenessse, & shewing his own plaine apparel, he received this answer: *My Lord, You have better clothes at home, and I have worse.*

3. His munificence appears chiefly by *St. Johns Colledge in Oxford* (where he was bred) beautified, enlarged and enriched by him: and by *St. Pauls Church*, the Master-piece of his

his designs. One Satyrically said, *He plucks down Puritans & Property, to build up Pauls & Prerogative.* But now that Church, formerly approacht with due reverence, is entred with fear of the falling of it: and is so far from having its old decayes repaired, that it is daily decayed in its new reparations.

4. An. 1645. Jan. 10. He was brought to the Scaffold, which he ascended with a chearfull Countenance, as rather to gain a Crown then lose ahead: He made a Sermon-Speech on Heb. 12. *Let us run with patience &c.* Protested his innocence and integrity, as never intending any subversion of Laws and Liberty; declared

clared his inward comfort; had
his head stricken off at one
blow, while he prayed, *Lord
receive my Soul.*

*Out of Dr. Gaudens Ecclesia Ang.
Suspiria, B. 4. ch. 23.*

III.

ARCH-BISHOP USHER.

1. **D**r. James Usher, late
Arch-bishop of Ar-
magh and Lord Primate of Ire-
land, I reckon as ours, because
not onely his ashes and mortal
remains are deposited with us,
but he lived his last years in
Exile, and ended his mortality
amongst us in *England*. Where
besides his constant pains in
preaching, even to his last, he
hath

hath left as many of his learned works , which are enjoyed by, and highly esteemed of all worthy men , who were blest with the example of his great and unspotted worth, which no envy, no malice can, I think, be so impudent as to blemish.

2. The real excellencies of this Bishop every way were such, that they exceeded all ordinary measures of humane commendation and capacity, extending to something of admiration* and ecstasy. None but those whose minds are en-

* Συμπε-
ρε μῆκος ἡ
ἰσχυρία

larged to some proportion of his accomplishments can be able to comprehend his worth and amplitude: So vast, so transcendent, so astonishing was his

learning and understanding in all kinds of knowledge, divine and humane, that he was as the *Cynosure* by which all great Divines steered, and as the *Sundial* by which all great Scholars set their watches.

3. So accurate was he in all usefull and learned Languages, occidental and oriental; So clear a prospect he had of all History and Chronology, of all Controversies, antient and modern, that nothing escaped him: nor was he onely as a Reader and spectatour, but as a Judge and Censor, as an Arbitrator and Dictator in Disputes, as one that sate in a Tribunal of Sovereign Learning over all. Nothing was new or hid-
den to him in Philology, Phy-
losophy,

losophy , Geography , Astronomy , Mathematicks , and least of all in Theology or Divinity : he had conquered all others , but in this he triumphed , which was the Trophie , Crown and Centor of all his other studies.

4. There was scarce any Book , printed or manuscript , worth reading , in private or publick Libraries throughout all Christendome , which he had not read , either in the Copy or Original , and digested into the method or design of his studies ; yea , and to a miracle remembered , as to the main contents of it. To the immensity of his learning there was added excellent Principles of Politick Prudence , as a Governour of the Church , and as a

Counsellour of State, taken from that great experience he had gotten, and many excellent Observations he had made out of all Histories, as well humane as divine; though he always laid the greatest weight upon the grounds and instances of holy Scripture, which gives the truest judgement of Wisdome or Folly.

5. His whole life, as to the Conversable part of it, was so civil, so sacred, so affable, so amiable to all persons of any worth or ingenuity that came to him, that nothing was more Venerable. I never saw him either morose or reserved, much lesse sower or supercilious. If he were sad, it made him not silent, but onely more solemn:

solemn: if he were chearfull, he abhorred not such facetious and ingenious elegancies of discourse, as shewed that holiness was no enemy to Cheerfulness, but great Graces might safely smile, and innocent Virtues might sometimes laugh without offence.

6. Whose humble and holy Industry was such, that besides his vast designs for writing and printing, he never failed, since he was Presbyter, Prelate or Primate, to preach once every week, if health permitted him; besides many times on the week dayes upon occasion: Nor was it any great pains to a person of his fulnesse, who did not pump for, but pour out his Sermons like a preg-

pregnant spring, with a strange plenty, clarity and vivacity. If all Bishops hearts and mouthes had been as open as his, sure they had stopped the mouthes and silenced the tongues of all their Adversaries.

7. However, He held a fraternal Correspondency and actual Communion (as occasion offered) with those Reformed Churches, and those Ministers, who approved, yea desired Episcopacy, though they could not enjoy any Bishops, properly so called, after the custome of all antient Churches; yet, with S.

:: Sine spō sunt, & perditionem maximam Dei indignatione acquirunt, qui schismata serunt, & relicto Episcopo suo, ultro sibi foras pseud. Episcopum constituent. Epist. 61. Lib 1.

Cyprian :: he flatly condemned, and branded with

with the sin and scandal of Schism, all those who wilfully cast off, unjustly separated from their lawfull Bishops, who professed the same Orthodox Faith and reformed Religion; affirming that he would not receive the Sacrament at such Ministers hands.

8. This excellent Bishop, who deserved to be esteemed one of the Primates of all Learning, Piety and Virtue in the Christian world, was, by Gods wonderfull dispensations, made a Primate in sufferings. He lived to see, yea to feel, his Venerable Person by some men shamefully slighted, his Function as a Bishop exautorated, decryed, depressed, dispised; his Revenues first stopped, then alie-

alienated and confiscated; his moderate stock of moveables (all, except his excellent Library) and at last a reserve of some moneys, seized and swept away by the *Irish*. After this, the profits of the Bishoprick of *Carlisle* (then vacante) being conferred on him by the late King, for the support of his age and exile, even these were taken from him by those that took all Church-revenues from all Bishops: and a Pension allowed him, which, after a year or two, was never paid him.

9. At last this great Personage, the Primate of *Armagh* (whom Cardinal *Richelieu*, with many other great Princes and States, had invited with very honorary Propositions to make

make onely his residence with them, as an honour to their Countrey) was reduced to a smal Stipend or Salary, which he was to earn by preaching, as long as his sight and strength served him. These failing him (& in him all the learned & better world) he lived upon Gods providence and the Contributions (for the most part) of some noble Personages (where in I was happy to do him some service:) among whom none hath merited and erected a more lasting Monument of honour, then the Countesse of *Peterborough*; under whose gratefull and hospitable roof this mortal Angel, this incomparable Bishop left, as the *English*, so all the world, which was not worthy of him.

Out of Dr. Gaudens Eccles. Aug. Sa-
pipria B. 4. ch. 24.

IV.

THOMAS BRANDESTON

1. **A** Rich Clothier of *Berg-*
hols (commonly, *Bar-*
fold) in *Suffolk*, and more rich
in good works, for which his
Memory is fresh, and will ever
be preserved there. Whose
example is worthy to be com-
mended to all the Clothiers in
England.

2. He well knew, that thrift
and diligence must bring in
fewell for munificence: and
was both himself a laborious
man in his Calling, and an exact
Overseer of his Workfolks,
not

not enduring idlenesse, no
nor any vain expences.

3. His manner was, as he
walked along the street to ob-
serve the painfulnesse of the
poorer sort, and at the Houses
where he heard them diligent
at their business, to cast in at the
doors his money liberally, and
so knockt and away. Which
custome of his the people were
so acquainted with, that they
knew his knock, and would
hasten to the door and gladly
take up his Almes.

4. Often did he visit the
poor Houses, and look into
their Cupboards, and finding
but slender provision there,
leave money with them to buy
them bread: and if he percei-
ved them to want Clothes,
took

took care they should be better apparelled at his charge.

5. It was his Custome also to provide many Sutes of apparel, and give them to some friend or servant to be distributed. Go, said he, and dispose of these Commodities, and that they may go off the better, take mony with you, and give so much to one, and so much to another, that they may accept of the Clothes the more willingly. Sometimes he would send for the Taylors and cause them to cut out apparel for the poor out of a whole broad Cloth. For such Clothiers the Lord provides bright shining Robes of Glory in his Kingdome.

6. He used to go to the weekly

by Lecture at *Manigtree*, & there had two purses full of money : the one he would empty to the poor that came there to his chamber ; the other to others that would wait for him on the way as he returned home. This was his way to lay up his Treasure in heaven, where no thieves can break through and steal.

7. At *Barfold* on the Lecture day the Ministers that met at Church were constantly entertained at his house and feasted, being pleased no lesse with his company and good discourse then with his good chear: And in another fair room were fed at the same time a good number of poor people, that were his welcome guests at all times.

8. He would sometimes delight

delight himself in a relation, how his liberality once saved him a thousand pounds. For, coming from *London* with this great charge of money, and alone, he was set on by robbers, and distributing among them readily at the first demand four or five pounds, they were so taken with his chearfull Bounty, that they did not search him, but guarded him on his way homeward till he was past danger of the rest of their Confederates; for which civility he freely gave them forty shillings more.

9. This good man had one sore affliction in his eldest Daughter, troubled some space of time with a great Temptation, believing God^d would damne

on, damn her : with whom after
 fa. he had used all fair means to dis-
 nds. deceive her and administer
 with comfort (but in vain) he took
 ey, this course. He calls her into
 ob. his private chamber, and with
 ng a stern countenance said thus.
 le. Thou thinkest God has no
 s, mercy for thee, but will surely
 is damn thee: come on then, and
 id blaspheme that God. The
 d daughter was amazed at this
 ll command of her Father, and
 t when he still pressed it (to
 r try her) fell down at his feet and
 e cried out: Though you be my
 Father, yet I dare not at your
 command sin against my God :
 I dare not blaspheme his holy
 name. Thou fool, said the
 Father, with tears in his eyes :
 and canst thou think, that that
 God

God whom thou fearest to displease , whom thou darest not sin against , can be so cruel as to damn thee. Avoid Satan , The poor Daughter received comfort presently , and the good Father was overjoyed.

10. To leave the rest to the remembrance of those that knew him, I adde but one thing more. Every Lords day after morning Sermon, he retired to his chamber and spent his Dinner-time in Meditation : but , at Supper , he feasted his Family, and his Children , that were placed out and married in the Town ; and thus did both receive much joy himself , and maintained unity , and amity amongst them. Farewell, brave
Clo.

to Clothier! May thy Example
 rest ever be forgotten.

From Tradition of good hands.

IV.

Mr. JOHN DOD.

1. **H**E was born at *Shosledge*
 in *Cheshire*, (the young-
 est of seventeen children) bred
 in *Iesus Colledge* in *Cam-*
bridge. At a Disputation at
 one Commencement, he was
 so facetiously solid, that *Oxford-*
 men there present courted him
 home with them, and would
 have planted him in their Uni-
 versity.

2. He was a passive *Non-*
conformist, not loving any one
 the worse for difference in
 judgement about Ceremonies,
 and acknowledged how God
 under

under the government of Bishops had given a marvelous encrease to the Gospel, and that godly men might Comport therewith comfortably. And to his dying day is conceived (though roughly used) to have stuck to what he had written on the five Cōmentaries of Obedience to lawfull Authority.

3. Some Gallants at Sr. *A. Cope's* Table forbore swearing in reverence of Mr. *Dod* being present : and confessing so much, he took occasion thence to discourse of the power of Gods restraining grace : and how it would keep us from wickedness, were we not wanting to our selves.

4. He would sit along while in contemplation of a flower, and

& said to one inviting him to see a fair house , I can see much of God , even in this little flower : more then in your stately buildings.

5. When the Souldiers had plundered him of his linnen , he in their absence to search after more , took a pair of the sheets , and clapt them under him in his chair , and so conceals them and saves them from the Souldiers , much pleasing himself after their departure , that he had , as he said , *plundered the plunderers* , and by a lawfull felony saved somewhat of his goods.

6. He was an exquisite Hebrician , and with his society and directions in one Vacation taught that tongue to Mr. *Iohn*

H

Gregory

Gregory that rare linguist,
Chaplain of Christ Church,
who survived him but one
year, dying at *Kidlington Mar.*
13. 1646. buried at Christ-
Church in *Oxford*.

7. Mr. *Dod* dyed 1645. & was
buried at *Fausly* in *Northam-*
pton-shire: with whom the old
Puritan may seem to expire,
and in his grave to be interr'd.
Humble, Meek, Patient, Ho-
spital, Charitable, as in his Cen-
sures of, so in his almes to o-
thers, would I could truly say
but half so much of the next Ge-
neration.

Out of Mr. Fullers Church-History.

Mr.

Mr. JOSEPH MEDE

1. **H**is parents were of honest rank, and though not by eminency of Condition, yet truly ennobled by having such a Son: of whom also *Essex* (near *Bishops Stratford*) may justly glory as the place of his Nativity.

2. His friends, encouraged by their conceived hopes of him in his blossome, plac'd him in the University of *Cambridge*, devoting him to learning in the service of Christ, in that Coll. that bears his name. And what pains himself took for his own improvement, may easily be imagined; and that to the rich vein of his pregnant wit, an as-

fiduous industry was not wanting. The fruits whereof, soon appeared with that lustre, that drew upon him the eyes not only of those in his own College, but of the whole University: who lookt upon him, as one eminent in all kind of learning requisite for his standing.

3. He wanted that felicity of utterance, which uses to set off a sleight knowledge, having to great an hesitation in his speech, as made his expressions painful to himself, and nothing pleasing to others. wherein yet, he in time became a rare example, how much a discreet observation of such an imperfection can work toward the cure of it. For by a heedfull inspection

inspection into the nature of his defect, what words he most stuck at, either single, or in Conjunction, and at what times he was more or lesse free; he attained so great a mastery over that infirmity, that he was able to deliver a whole Sermon without any considerable hesitation.

4. By that time he had taken the degree of a Master in Arts, he had made so happy a progresse through all kind of Academical studies, as that Title was not (as with many it is) any false inscription. His name was up, and he lookt on as one extraordinary seen in all those Arts and Languages that accomplish a Divine: an acute Logician, a profound Philosopher,

pher, a skilful Mathematician, and one not slightly versed in History and Chronology. In all which, but especially in these last studies, he after became so great a Proficient, that for his singular knowledge and dextrous application of Prophecies to their punctual times, he was worthily admir'd by those that knew him.

5. His first shewing himself abroad was by an address to that great pattern and Patron of learning, *Andrews* (after Bishop of *Winchester*) in a large discourse in Latine *de Sanctitate relativa*. Which gained the approbation of so exact a judgement (as was his to whom it was presented) in so high a measure, that the Bishop stood his

his firm friend in a businesse at Court about his fellowship, and after that desired him for his household Chaplain : which place, notwithstanding he refused, as valuing the freedome of his studies above any hopes of preferment. And this freedome which he enjoyed in his Cell (as he used chearfully to term it) gave him a happy advantage of encreasing his knowledge in all kinds.

6. His constant reading the Greek Lecture in the Colledge (which he obtained soon after his being chosen Fellow, and held all his life) made that tongue familiar to him : and his daily private readings to his pupils (to whom he was an able guide in all kind of Philosophi-

cal and Mathematical studies) preserved these parts of Academical learning. Nor were his hours of recreation (which was very seldom in bodily exercises) this way unprofitable to himself and others, being for the most part spent in learned discourses with his friends; and for divers years together most-what with his worthy friend Mr. *William Chappell*, Hebrew Lecturer, in the same Colledge, keeping that language in continual exercise; and with-all, by many happy excursions into the neighbouring Languages, gained no small treasure of knowledge in the *Chaldee*, *Syriac*, and *Arabic*.

7. The time he had for retirement to his private studies, he

he spent principally in a curious enquiring into the more abstruse parts of learning, and such as were remote from the vulgar track. As in the exact calculation of time for clearing the historical part of Scripture: to which he joyned the laborious search of Antiquities relating to Religion, Ethnick, Jewish and Christian. The fruits of which study appear visible in his works.

8. Among other studies he spent no small pains in sounding the depths of Astrology: and was wont in familiar discourse to determine, that (to use his own apposite and fit words) the *dispositio cæli* does beget in man *dispositio temperamenti*; and this *dispositio temperamenti*

ti does beget *ὑπόστασις ingenii*, in
 the way of direct and natural
 subordination: but, that here
 the chain is broken off, because
ὑπόστασις ingenii does beget or pro-
 duce *ὑπερβολὴς actionis* in man
 only contingently, and with-
 out any necessity. And thus
ἐ contra, that *δυσκρίσις cæli* does
 beget *δυσμεγέθειος temperamenti*,
 and the *δυσμεγέθειος temperamenti*,
δυσκρίσις ingenii; this naturally, as
 before: But, that this *δυσκρίσις inge-*
ni should beget *δυσμεγέθειος actio-*
nis, this is from no necessity;
 because it is in mans power and
 liberty, who is naturally ill-
 disposed, through the improve-
 ments of art, and especially by
 the grace of God, to become
 good or better, as the divine
 goodnesse shall minister oppor-
 tunity.

tunity. Which is as much as can be said in so few words, and might determine the question to all judicious and knowing men, concerning the power of the stars and those celestial influences.

9. From these he proceeded unto those mysterious Sciences, which made the ancient Chaldeans and Egyptians so famous, tracing them, as far as he could have any light to guide him, in their Prophetick Schemes, Hieroglyphicks, and Oneiromancy, or interpretation of dreams, for the affinity which he conceived they might have with the language of the Prophets: to the understanding of which he shewed a most indefatigable desire: as
witness

witness especially those labours
of his which are published up-
on *Daniel* and the *Revelation*.

10. He ever seemed most
delighted with those studies,
where he might strain the fi-
news of his brain : and there-
fore used to set upon those dif-
ficult places of Scripture, where
he found error had insconced
it self with obscurity , antiquity
or multitude of mistakes. By
this means he became furnish-
ed with variety of discourse , of
things no lesse delightfull and
profitable , then out of the vul-
gar rode of studies. Which
made his company much de-
sired and frequented by Scho-
lars, both of the same Colledge
and from abroad. To these
he seemed to impart himself
with

with that Willingness, that it seemed questionable, whether had the greater desire, they to hear, or he to communicate his studies to them. Which made a familiar friend of his once mer- rily to say to some, that, having been partakers of his discourses, gave him thanks: *That they might spare their thanks; for that they were not so much behold- ing to him for delivering himself to them, as he was to them for hear- ing him.*

11. By this means he so fix- ed his notions in his memory, that he made them ever his own, and himself able at any time readily to deliver them in a compleat and well formed discourse. Such are those ex- cellent *Diatriba* now publi-
ed,

ed, wherein he hath discovered more rarities and pieces of profound and unvulgar learning, then are to be found in some vast volumes of many much admired Authours. These were Academical exercises calculated for the meridian of an University, and not fitted for the vulgar.

12. In popular Discourses or Sermons, he disliked the unnecessary quotation of Authours and the use of forreign languages and terms of Art (too much practised even among men, otherwise learned and religious) as favouring of as much inconsideration, as for shoemakers (it was his comparison) *to bring shoos to be drawn on with their lasts in them*: And would say,

say, that Arts and Languages, though they were necessary and excellent helps for the framing of any d scourse, & to enable men to instruct others, yet were they to be laid by in discourses to the unlearned.

13. He was so far from the vanity of ostentation, that it is heard to say, whether he was more eminent for his rare knowledge, or for his singular modesty in valuing his own abilities: in so much as he could, not without trouble, hear of that opinion, which some (deservedly enough) had conceived of his great learning; owning only some diligence, freedom from prejudice and *studium partium* as his best abilities. To this, as a near alliance
of

of modesty may be added his aversnesse from all ambitious thoughts, & affectation of great and publick places, to the pursuance of which many have been spurred by the conscience of lesser abilities. It was indeed his highest ambition to be *in tranquillitate & secessu*.

14. His great knowledge did not (as it doth with many) make him apt either to contend with any, or for difference in opinion to break the bond of amity : but was ever most tenderly studious of the peace of the Church. To whose censure he ever submitted his private judgement, being willing either to reform or silence any opinion, which should be found repugnant to truth, or
incon:

his a- inconsistent to peace. He lo-
trious ved not to entertain discourse
great with them, that were impetu-
pur- ous and passionate in their opi-
have nions, who were resolved
nsci- however to have the last words,
was being more addicted to that un-
n to ingenious humour (as he was
wont to call it) of *Disputacity*,
ge then a sober and moderate dis-
y) quisition after truth. And in
n- that unhappy difference about
ce Predestination and its Appen-
of dants, he would often say, that
n- he wondred that men should,
f with so great animosity, con-
- tend about those high and ob-
- scure speculations, and with so
severe a confidence condemn
each other.

15. His Humility and Cha-
rity (rare virtues in this age!)

ap.

appeared particularly in these three instances. 1. That he was never forward (in what company soever) to catch at hints of discourse, or to declare his opinion in a way of singularity: and yet he was the most communicative man in the world. 2. That he would fairly propound, dextrously illustrate, and ingenuously leave every man to judge for himself, being not ambitious at all to gain Profelytes, nor magisterially imposing his notions upon other men, but contented every one should think or speak as himself best liked. 3. That he would speak ill of no man; but dissemble the failings & errours of his very enemies: neither would he willingly accompa-
ny

ny them, who in the pregnancy or pruriency of wit would adventure to criticize upon others, to the disparagement of their parts or performances.

16. That the fear of God had a great impression upon his soul, he manifested, not onely by a religious and innocent Conversation, but in all his discourses: in which, he ever shewed himself tender of the honour of God, and that he could not brook the least adulteration of his worship, nor the violation of any thing upon which his awfull name was stamped. Hence was that severity which he used against the Roman Church in their Saint and Image-worship. Hence likewise was his so great detestation of Sacrilege, and

so zealous asserting the honour
 of Gods house, and whatsoever
 else is dedicated to his worship,
 exacting a reverence from
 Christians in the use of them in
 relation to God, to whom by a
 peculiar propriety they belong.
 This latter procured him the
 suspicion of Superstition with
 such as shew their zeal against
 idolatry by committing or at
 least by approving of Sacrilege,
 and banish all distinction
 between things sacred and pro-
 phane, and measure the truth
 of every point of religion by
 its distance from Rome. But
 his reputation not standing or
 falling *arbitrio popularis aures*,
 it would but wrong him, to go
 about to vindicate him from
 such mens censure. Neither
 need

need I cleare him from the guilt
of Time-serving in what he
hath written for *Reverence in
Gods house*, having declared it
to be his opinion many years
before the times relisht it.

17. His soul, while it con-
versed in these regions of mor-
tality, was invested in a come-
ly and healthfull body, some-
what beyond a just temper in-
clined to melancholy; yet so,
as that melancholy seemed ra-
ther to poyse, and make it ser-
viceable to his studious minde,
then to distemper it with those
infirmities which commonly
attend the predominancy of
that humour. His feeding,
for the most part, was rather to
suffice nature, then satisfie his
appetite. No man more con-
stant

stant to his Colledge-Commons, with the smaller sort of beer, seldome and very little wine. Which made him often merrily to tell them which observed the thriving of his body, that *They might see what Colledg-Commons could do*. And as his body with small Commons, so his purse, with a small *Intrado*, received a considerable improvement.

18. He was taken away with a short (for it ended the fourth day) and not very painful sicknesse, his understanding, judgement and memory continuing in vigour to his last gasp. He bequeathed towards the new building, the increase of the Library, the adorning of the Chappel: a large Legacy
out

out of a Scholars purse, of 300. l.
 in way of a grateful return for
 those mercies he had so long
 enjoyed in that Colledge,
 whereof he was a member.

19. He composed his soul
 (which he then was onely to
 attend) for its addresse into the
 divine presence with most de-
 vout thoughts and humble
 prayers, and strengthened it with
 the commemoration of his
 death, by whom he hoped to
 obtain a more blessed life, in
 the participation of the sacred
 Eucharist. And having thus
 taken and tasted the cup of sal-
 vation, within a few hours he
 departed hence, to the more
 full fruition of those heavenly
 delicacies, among those blessed
 ones *that are called to the Sup-
 per*

per of the Lamb, upon the second of *Octob.* 1638. When he had lived 53 years, and spent above two thirds of that time in that Colledge, to which living he was so great an ornament and dead, his worthy name shall be a lasting monument. *

20. He had this happiness in his death, that he was taken away from the evils that were then ready to come, and before *Truth and Peace* had begun to suffer in this unhappy Island. And indeed he would often, in the presage of his divining spirit, speak of this, a year or two before he dyed, as an observation upon that in the 3. of *Judges* 30. *The land*

* *A compleat Edition of all Mr. Mede's Works in Fol. is promised by R. R.*

had rest four score years: which
 now (would he say) that from
 the begining of blessed *Queen*
Elizabeth's reign, we of *En-*
gland have enjoyed: who
 knowes whether our period
 may not be near at hand? And
 whether it be so, or not,
 whosoever shall live but a year
 or two may know it of a cer-
 tain.

*Out of the View of his Life annexed
 to his Works.*

VII.

Mr. JOSIAS SHUTE.

His very name is as a sil-
 ver Trumpet to his re-
 putation, sounding out a *Quic-*
uid doctiorum est, assurgite
 I huic

huic tam colendo nomini: with whom 'twas, as with *Job* appearing, *ch.* 29. The young men hid themselves, and the aged arose and stood up: when the ear heard him, then it blessed him; and when the eye saw him, it gave witness to him. His name, I say, is an Aromatick oyntment, diffusing a more rich perfume than the choicest of our broken boxes.

2. He was descended of a Learned Race, the son of an eminent Divine in *Yorkshire*, and one of five famous brother-preachers. A man of that latitude of learning, that length of apprehension, that depth of judgement and height of speculation, so compleat in all dimensions, that I may justly re-
new

new that admiration of *Naz.* concerning *Basil* τίς ὁ μέγας αὐτός. Where was there such a mixture of rare parts and graces? what kind of learning was he unacquainted with? what kind was he not excellent in, as if he had studied that alone.

3. And though he were a man of but a single heart, yet was he one of divers tongues, able to read the Scriptures without the spectacles of Translations; he both drank and derived those holy waters out of their sweeter Fountains, the Originals. And even *Bellarmino* acknowledges, the Original is in several cases to be used. *Luther* and *Melancthon* valued their skill in the Originals above Kingdomes, saith

Amama in paran. L. H. Our grave Authour, like a wise Merchant, was well skild in the tongue of the place he traded to : being Master of those three grand mother Languages, inscribed on the Crosse of Christ, besides some others of their Progeny.

4. *Filius Ecclesie in patribus Versatissimus* : This son of the Church of *England* was most familiar with the antient Fathers both of the East & West. Of the Greek, *Chrysostom* lay in his bosome, even till he did *patrizare*, become like unto him in his flowing style and golden eloquence. Among the Latine, St. *Augustine*, that maul of hereticks, was in chief esteem with him.

5. He

5. He was an exact Historian, for Ecclesiasticals especially, those Records of the Church: the ignorance whereof is the mother of many of our growing errours and indevotions: Nor was he lesse acquainted with the Schooles; (though more delighted with the waters of *Siloah* then of *Meriba*;) even a Master of the Master of the Sentences, and à *Secretioribus* unto the Councils, even of their Cabinet.

6. And because the flock is not onely to be fed but cured sometime; he was a singular Casuist, and spiritual Chyrurgion, that knew well *καταρτίζεν*, to set in joint again, and to bind up the broken heart: a Soul-Chyrurgion right, for all those

properties of heart, and hand, and eye : no lesse sweet and soft in his exhortations & consolations, then sharp and impartial in his reproofs and reprehensions. He was indeed another *Apollos*, an eloquent man and mighty in the Scriptures: And as another *Basil*, he did thunder in in his doctrine, and lighten in his life. His light shined before men; not onely that of knowledge, but that of example also, in his Piety and Charity, in his gravity and sweet affability.

7. He was at last dignified with the Arch-deaconry of *Colchester*; and having been above three and thirty years Rector of *S. Mary Woolnoth* in *Lumbar-d-street, London*; an indefatigable,

(175)

tigable, most faithful and most beloved preacher of the Gospel there; Lamenting the Distractions, fallen upon the Church, he departed hence to rest with God, *Ann.* 22. 1643.

*Out of Mr. Edward Sparke's Preface to
Sarah and Hagar.*

VIII.

FRANCIS BACON Lord
Verulam.

1. **F** *Rancis Bacon* the Adorner and Ornament of Learning, was born in *Yorkshire Ann.* 22. 1560. His father was Sir *Nicholas Bacon*, Lord Keeper, that prudent Counsellour to *Queen Elizabeth*: His Mother the Daughter of Sir *Anthony Cook*,

Cook, a Lady eminent for Piety and Learning. These being the Parents, you may easily imagine, what Issue was like to be.

2. He was so pregnant in his Childhood, that the *Queen* took notice of him and delighted much, then, to confer with him, and to prove him with Questions; unto whom he delivered himself with maturity above his years, that her Majestie would often term him, *The young Lord Keeper*.

3. Whilest he was commorant in *Cambridge*, in *Trinity Colledge*, under the Tuition of *Dr. Whitgift* (afterward the renowned Arch-B. of *Cant.*) being about sixteen years of age, he first fell into the dislike of *Aristotles* Philosophy (yet still attri-

attributing high Attributes to the Authour) as a Phylosopher onely strong for disputations and contentions, but barren of the production of works for the benefit of the life of man. In which mind he continued to his dying day.

4. After he had passed the circle of the liberal Arts, his Father thought fit to frame and mould him for the Arts of State, and for that end sent him over into *France* with the Ambassadour. In his absence, his Father dying, left him being the youngest Son, in some streights: till after some years he succeeded in the estate of his dearest brother Sir *Anthony Bacon*, a Gentleman equall to him in height of wit, though inferiour in learning. I s s Be.

5. Being returned from travel, he applied himself to the study of the Canon Law, which he took upon him to be his profession, and seated himself for the Commodity of his Studies and Practice in *Greys Inn*, where he erected that elegant pile or structure, commonly known by the name of *The Lord Bacons Lodgings*. In which house he carried himself with that Comity and Generosity, that he was much revered and loved by the Readers and Gentlemen of the House.

6. His Birth and Capacities qualified him, above others of his profession to have ordinary Accesses at Court, and to come frequently into the *Queens eye*,
 who

who received from him great satisfaction not onely in busi-
 nesse of Law, but also about
 Affairs of State. Yet was he
 kept back from preferment in
 the *Queens* time by the policie
 of a great States-man, then:
 lest, if he had risen, he might
 have obscured his Glory. One-
 ly she gave him a dry Rever-
 sion of the Registers Office in
Star-Chamber (which fell not
 till after her Majesties time) of
 which he used to say: *That it*
was like another mans ground,
butting upon his house; which
might mend his prospect, but
it did not fill his Barn.

7. After the coming in of
 his new Master *King James*, he
 made a great progresse: Solli-
 citour, Atturney, Counsellour,
 Keeper,

Keeper, and lastly Chancellour: (which two last places, though they be the same in Authority and power; yet they differ in Parent,) since whose time, none of his Successours did ever bear the Title of *Lord Chancellour*. *

* *But since the writing hereof, the Nation is happy in the right Honourable Edward L. Hyde L. high Chancellour of England.*

8. Towards his riling years, not before, he entered into a married estate, and took to wife one of the daughters and co heirs of Alderman *Barnham*. Children he had none, yet he had other Issues to perpetuate his name; the Issues of his Brain; in which he was ever happy and admired. Neither did the want of children detract from the good usage of his Consort, whom he prosecuted with

with much conjugal Love
and Respect.

9. The last five years of his
life, being withdrawn from
Civil affairs and from an active
life, he employed wholly in
Contemplation and studies, a
thing whereof his Lordship
would often speak, during his
Active life: as if he affected to
die in the Shade, and not in the
Light. In which time, he
composed the greatest part of
his Books and Writings, both
in English and Latine. Some
of them are these: *King Henry
the Seventh. Natural History.
The Advancement of Learn-
ing. Essayes. Miscellanies*, and
the chiefest in his account, *In-
stauratio magna &c.*

10. Those Abilities which
commonly go single in other
men,

men were all conjoyned, & met in him. These are, sharpnesse of Wit, Memory, Judgement, and Elocution. Sir *Walter Raleigh* said of him by way of Comparison: *That the Earl of Salisbury was an excellent Speaker, but no good Pen-man; That the Earl of Northampton was an excellent Pen-man, but no good speaker; But that Sir Francis Bacon was eminent in both.*

11. In the composing of his Books, he did rather drive at a masculine and a clear Expression, then at any finenesse or affectation of phrases; and would often ask, if the meaning were expressed plain enough, as being one that accounted words to be but subservient or ministerial to matter, and

and not the principal. And if his stile were polite ; it was because he could do no other-wise.

12. His meals were refecti-
ons of the ear , as well as of the
stomack: wherein a man might
be refreshed in his mind and
understanding , no lesse then
in his body. In which Con-
versations he would not appro-
priate ~~the~~ Speech wholly to
himself , but draw out others
and allure them to take their
turns , and speak upon such a
subject as he knew they were
skilfull in. Neither contemned
he any mans Observations , but
would light his torch at every
mans candle.

13. When his office called
him to charge any offenders ,
though

though it was his duty to charge them home, yet he never insulted over them, but was alwayes tender-hearted, and carried himself decently toward the parties; as one, that looked upon the example with the eye of severity, but upon the person with the eye of pity and compassion. And in Civil Businesse, as he was Councellour of Estate, he had the best way of advising, not engaging his Master in any precipitate or grievous Courses; and the King gave him this testimony, that he ever dealt *suavibus modis*, in a moderate and fair way.

14. He was a good Master to his Servants, and rewarded their long attendance with good places freely, when they
fell

fell into his power. Which was the cause that so many young Gentlemen of bloud and quality sought to list themselves in his retinue. And if he were abused by any of them in their places, it was onely the error of the goodnesse of his Nature, but the badge of their indiscretions and intemperances.

15. This Lord was religious : for though the world be apt to suspect and prejudge great wits and politicks to have somewhat of the Atheist ; yet he was conversant with God, as appeareth by several passages throughout the whole Current of his writings. Otherwise, he should have crossed his own principle, *That a little Phyloso-*
phy

phy maketh man apt to forget God, as attributing too much to second Causes; but depth of Philosophy brings a man back to God again. He repaired frequently, to the service of the Church, to Sermons, to the Sacrament, & dyed in the true Faith established in the Church of England.

16. He was free from Malice, which (as he said himself) *He never bred, nor fed.* He was no revenger of injuries: no heaver of men out of their places, as delighting in their ruine; no defamer of any man to his Prince. His Fame is greater and sounds louder in forreign parts abroad, then at home in his own Nation. Several persons of quality crossed the seas on purpose to gain an opportunity

nity of seeing him and discoursing with him. He dyed at *High gate Apr. 9. An. 1626. at st. 66.* of a gentle Feaver, accompanied accidentally with a great Cold, and was buried at *S. Albans.*

Out of his Life written by Dr. Rawley.

IX.

THOMAS JACKSON, D. D.

1. **H**E was first planted in *Queens Colledge* under the Tuition of Dr. *Cracanthorp*, and from thence removed to *Corpus-Christi*. Though he had no notice of the vacancy of the place till the day before the Election, yet he answered with so much readiness and

and applause, that he gained the admiration as well as the Suffrages of the Electours, and was chosen with full consent, although they had received letters of favour from great men for another Scholar; the *Mandamus* of the pious Founder, *Nec prece nec pretio*, prevailing more then all other solicitations.

2. He preserved the high opinion which was conceived of him, by a studious and exemplary life, not subject to the usual intemperances of that age. Certainly the devil could not finde him idle, nor at leisure to have the suggestions of vice whispered in his ear. And although many in their youthful times have their deviations and
exor.

exorbitancies , which afterwards prove reformed and excellent men; yet it pleased God to keep him in a constant path of piety and virtue.

3. He was furnished with all the learned Languages , Arts and Sciences , as the prævious dispositions or beautiful Gate, which led him to the Temple; but especially Metaphysicks, as the next in attendance, and most necessary handmaid to *Divinity* ; which was the mistress, where all his thoughts were fixed , being wholly taken up with the love and admiration of Jesus Christ , and him crucified. The Reading to younger Scholars, and some employments imposed by the Founder , were rather Recreations and

and Assistances, then divertisements from that intended work. The Offices he undertook (out of duty, not desire) were never the most profitable but the more ingenious; not such as might fill his purse, but encrease his knowledge. When he was chosen into Office, the Governour of the Colledge was wont to give this testimony of him, *That he was a man most sincere in Elections*, and that in a dubious Victory of younger wits, it was the safest experiment for an happy choice, to follow the *omen* of his judgement.

4. He read a Lecture of Divinity in the Colledge every Sunday morning, and another day of the week at *Pembroke Colledge*

Colledge (then newly erected) by the instance of the Masters and Fellowes there. He was chosen Vice-President for many years together, who by his place was to moderate the Disputations in Divinity. In all these he demeaned himself with great depth of learning, accompanied with all gentleness, curtesy, humility and moderation.

5. From the Colledge he was preferred to a Living in the Bishoprick of *Durham* (in their donation) and from thence removed to the Vicarage of *New-Castle*. This was the place where he was first appointed by his friends to be a Merchant; but he chose rather to be a Factor for heaven. Here he adorned

dorned the Gospel which he preached, with an humble and charitable Conversation; giving usually to the poor, when he went abroad, what money he had, who at length flocked so unto him, that his servant took care he should not have too much in his pocket. After some years, he was invited back again to the Colledge, being chosen *President* in his absence, at so great a distance, so unexpectedly without any suit or petition upon his part, that he knew nothing of the vacancy of the place, but by the same letters that informed him, it was conferred upon himself.

6. Upon his return to *Oxford*, and admission to his Government, they found no alteration

ration by his long absence, and
 more converse with the world,
 but that he appeared yet more
 humble in his elder times; and
 this not out of coldnesse and re-
 mission of Spirit, but from a
 prudent choice & experience of
 a better way. He ruled in a most
 obliging māner, no man depar-
 ted from him with a sad heart,
 except they had by some willing
 errour created trouble to him.
 The Friends as well as the Me-
 mory of his Predecessors, he
 used fairly. A lover and maker
 of peace, silencing and compo-
 sing all differences, displeasures
 and animosities by a prudent
 impartiality, and the example
 of his own sweet disposition.
 It was a new and peculiar Art
 of Discipline, but successfull.

ly practised by him, that those under his Authourity were kept within bounds and order, not so much out of fear of the penalty, as out of love of the Governour. He took notice of that which was good in the worst men, and made that an occasion to commend them for the goods sake; and living himself very strictly, yet reserved large Pardons for imperfections of others.

7. He willingly admitted, and was much delighted in the acquaintance and familiarity of hopeful young Divines, not despising their Youth, but accounting them as Sons and Brethren, encouraging and advising them what Books to read, and with what holy preparations,

parations, lending them such Books as they had need of. This was one of the special advices and directions which he commended to young men: *Quod dubitas ne feceris*; Heare the dictates of your own Conscience. He was as diffusive of his knowledge, counsel and advice, as of any other his works of mercy.

8. In all Histories of learned, pious and devout men, you shall scarcely meet with one that disdained the world more generously: not out of ignorance of it, as one brought up in Cells and darknesse, for he was known and endeared to men of the most reſplendent fortunes; nor out of melancholy diſpoſition, for he was

he was chearful and content in all estates; but out of a due and deliberate scorn, knowing the true value, that is, the vanity of it. As preferments were heaped upon him without his suit, or knowledge, so there was nothing in his power to give, which he was not ready and willing to part withall, to the deserving or indigent man. He knew, it was a more blessed thing to give then to receive; in all places of his abode, distributing to the poor with a free heart, a bountiful hand, a comfortable speech, and a chearful eye. How disrespectful was he of Mammon, the god of this world, the golden image which Kings and Potentates have set up: before whom the

Trum.

Trumpets play for war and
 slaughter, and Nations and
 Languages fall down and wor-
 ship, besides all other kind of
 Musick for jollity and delight,
 to drown (if it were possible)
 the noise of bloud, which is
 most audible and cries loudest
 in the ears of the Almighty.
 How easily could he cast that a-
 way, for which others throw
 away their lives and salvation,
 running headlong into the
 place of eternal skreekings,
 weeping and gnashing of teeth.
 If it were not for this spirit of
 Coverousnesse, all the world
 would be at quiet. Certainly
 (although the nature of man be
 an apt soil for sin to flourish in,
 yet) if the love of money be
 the root of all evill, it could not

grow up in him, because it had no root: and if it be so hard for a rich man to enter into the Kingdome of God and the narrow way which leads unto life, then he that stooped so low by humbleness of minde, and emptied himself so neerly by mercifulnesse to the poor, must needs find an easier passage. Doubtlesse, they that say and do these things, shew plainly that they seek another Countrey, that is, an Heavenly: for if they had been mindful of This, they might have taken opportunity to have used it more advantageously:

9. His Devotions towards God were assiduous and exemplary, both in publick and pri:

private. When he went the yearly progresse to view the Colledge Lands, and came in- to the Tenants House, it was his constant custome (before any other businesse, discourse or care of himself, were he never so wet or weary) to call for a retiring room to pour out his Soul unto God, who led him safely in his Journey. And this he did not out of any specious pretence of Holinesse, to devour a Widows house with more Facility, rack their Rents, or enhance their Fines; for excepting the constant Reuenue to the Founder (to whom he was a strict accountant) no man ever did more for them, or lesse for himself.

1. As he was alwayes a Reconciler of Differences in his private Government , so he seriously lamented the publick breaches of the Kingdome. He well knew that war was commonly attended with ruin and calamity , especially to Church and Church men. But God took him from the evils to come. It was a sufficient degree of punishment to him to foresee it : it had been more then a thousand deaths unto him , to have beheld it with his eyes. When his death was approaching, he was ever heard repeating to himself with a soft voice these and the like ejaculations: *I wait for the Lord &c. Gracious is the Lord &c. Return unto thy rest*

rest, O my Soul, &c. And having thus spoken, soon after he rendered up his Spirit to Him that gave it.

X. The LADY FALKLAND.

1. **T**His elect Lady set out early in the wayes of God, in the dawn of her age. She came not from her Nurses armes without some knowledge of the Principles of Christian Religion.

2. Her obedience to her Parents was so exact, that her Mother would say, She remembered not any one particular, wherein at any time, she disobeyed her self or her Father.

3. When she was very young, she wrought a purse for her own Almes and would importunately begge her Mothers single money to fill it, that she might empty it again to the poor.

4. She was oft times at a book in her closet, when she was thought to be a bed. Hours of private prayer she constantly observed, and if strangers were in her own room, she would retire into some other for that purpose.

5. After her Marriage, though she acknowledged Gods great goodness to her for her temporal preferments, yet was not her heart any whit perceiv'd to be exalted with joy for them.

6. Upon the death of her Lord, she addresses her self to a Divine of great eminency for piety and learning; and from him she takes direction for a more strict course of life in this her widowhood.

7. Her grand employment was to understand and practice our Saviours Sermon in the Mount, and she began with those virtues, to which the beatitudes are annexed, Humility, Meeknesse &c.

8. She

8. She excelled in mercifulness, Some of her neighbours that were very old, and not able to work, or very young, and not fit to work, were wholly maintained by her. To other poor Children she contributed much, both for their spiritual and temporal well-being, by erecting a School for them, where they were to be taught both to read and to work. And she accounted that the best contrivement of her estate, which set most poor people to work,

9. When it was objected that idle beggars were relieved at her doors, she said, I had rather relieve five unworthy vagrants, then that one member of Christ should go empty away.

10. She was wont to send plentiful relief privately to prisons and needy persons, with a strict charge, that it should not be known from whence it came. And she failed not to relieve her enemies as oft as occasion required.

11. She

11. She used to provide Cordials for the sick and to visit them her self (even the poorest) and carry with her some Book of spiritual exhortation and read to them.

12. The morning and evening prayers of the Church were constantly used in her family, and her servants charged to be present. And on the Lords day she rose earlier then ordinary, and enjoined her self much private duty besides the publick.

13. She had two Cautions for her Tongue: Never to speak evill of any, but onely to reclaim him: and that her words should not be idle but tending to edification.

14. She agreed with her familiar friends, to take the liberty of reprovng one another, saying, There is no true friendship without this. If you suffer me to be undone for ever, how are we friends?

F I N I S

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